

THE GOD OF LOVE

A LITERARY RESEARCH
INTO THE ORIGIN AND MEANING OF
S. JOHN'S EPISTLES

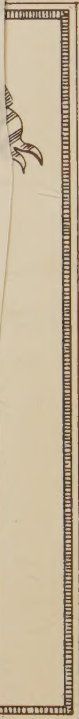
by the

Rev. Ernest Walder, M.A.

Rector of Bincombe with Broadwey, Weymouth

SOMETIME SCHOLAR OF GONVILLE AND CAIUS COLLEGE AND HARNESSE
PRIZEMAN IN UNIVERSITY OF CAMBRIDGE, BERKELEY FELLOW
OF OWENS COLLEGE, MANCHESTER ; AND ALSO ASSIST-
ANT CHAPLAIN AND MASTER OF CHELTENHAM
COLLEGE ; CONTRIBUTOR TO CAMBRIDGE
HISTORY OF ENGLISH LITERATURE

AN analysis of S. John's Epistles
in the light of his sources, set-
ting forth Faith, Hope and Love as
the primal instincts of Humanity, upon
which Religion reposes, with sug-
gestions as to the origin of the Papacy.



407

THE GOD OF LOVE

THE GOD OF LOVE

*A Literary Research into the Origin
and Meaning of S. John's Epistles*

BY THE REV.

ERNEST WALDER, M.A.

*Rector of Bincombe with Broadwey, Weymouth;
sometime Scholar of Gonville and Caius College
and Harness Prizeman in University of
Cambridge, Berkeley Fellow of Owens
College, Manchester.*



LONDON

WILLIAMS & NORGATE, LTD.

4 HENRIETTA STREET, COVENT GARDEN, W.C. 2

1927

55.3

21

ζώη μου σάς ἀγαπῶ

I might have lost you in the crowd
Of those who worship gods unknown;
But never yet have you allowed
A votary to stand alone.

I might have sought, and sought in vain,
To lift the burden Nature gave;
But ere I sought, you came again
With all your energy to save.

I might have left this world in storm
To mourn Life's last departing ray;
But now the radiance of your form
Has wrapped me in Love's perfect day.

E. W.

Printed in Great Britain.

111 810

TO
THE LOVE
WHICH HAS NEVER FAILED,
AND NEVER WILL FAIL

Faith brings healing to the mind
Like a good physician,
Wafting song upon the wind
Like a true musician;
But Faith's medicine can alone
Recreate Death's heart of stone.

Hope brings vigour to the soul
Like the breath of morning,
Fixing eyes upon the goal
Like a runner scorning
All the ground that lies between
Present things and things unseen.

Love makes perfect every flower,
Every hindrance spurning,
Every sense and every power
To its purpose turning,
Shaping in immortal bust
Every particle of dust.

E. W.

Enough, if something from our hands have power
To live and act and mould the future hour;
And if, as toward the silent tomb we go,
Through Love, through Hope, and Faith's transcendent
dower,
We feel that we are greater than we know.

νυνὶ δὲ μένει πίστις, ἐλπίς,
ἀγάπη, τὰ τρία ταῦτα·
μείζων δὲ τούτων,
ἡ ἀγάπη.

TO THE READER

THE writer has been compelled by financial reasons to publish first that which he has written last. The Gospel and Apocalypse must await the advent of the almighty dollar. Nevertheless, he does not despair. He believes this volume will be found to be complete in itself—though reference has of necessity been made to his other volumes for further elucidation of certain points. He will, however, make a virtue of necessity. He believes S. John wrote his Epistle first, so that the order of publication will follow what he believes to be the original order. There will be obvious advantages to the reader in this.

To those who have the wisdom and the kindness to read through his work he has the audacity to think there will come some new light, and fresh appreciation of this fragment of Holy Writ.

To those who ignore it he sends the hope that they will read S. John if they don't read him.

To those who think him a fool he would just say this : There are three kinds of fools : fools

that count, fools that don't count, and fools that can't count. He must perforce leave them to assign him to his proper class. They will find an introduction to the subject in *The Christian Colours* (Williams & Norgate).

He would like to thank the publishers for their kindness, the printers for their excellence, and their reader for his unfailing patience with his cacography.

He cannot but feel grateful to the Heavenly Power which has enabled him to finish the writing, if not yet to achieve the publication, of a work which was inspired by and could never have been accomplished without the love of woman. His obligations are so numerous that they must be acknowledged in instalments. At this stage he would say that he is not likely to forget the services rendered to him by Alexander Pridham, a beloved physician; Reuben Gaunt Hainsworth, Pratt Cordingley, Edgar Gaunt, Frank Marlor, all real Yorkshiremen, given to hospitality, anywhere and everywhere; and Frank Reynolds, a real Yorkshireman in Dorset. Nor, if there has been any value in his life, will it be independent of Headley, a real Christian. As for the Graces of Life, they have been ever with him—Faith (Evelyn), Hope (Mary), and the disciple whom Jesus loved.

CONTENTS

	PAGE
I. THE PROLOGUE. THE FACULTY OF FAITH	I
II. THE WITNESS. PHILO	5
1. DE CARITATE	5
2. DE FORTITUDINE	6
3. DE PÆNITENTIA	7
4. JAMES	8
5. 1 PETER	9
6. 2 PETER	10
7. COLOSSIANS	11
III. THE FINDING. PLATO	23
1. PHÆDO	23
2. THEÆTETUS	25
3. PHÆDRUS	27
4. SWEDENBORG	30
5. THOMAS HARDY	31
6. BERNARD SHAW	33
7. H. G. WELLS	34
IV. THE MANIFESTATION. THE EPISTLE	36

	PAGE
V. THE EPIPHANY. 2 AND 3 JOHN	113
VI. THE GLORY. THE ENERGY OF HOPE.	140
VII. THE PAROUSIA. THE WORK OF LOVE	144
VIII. THE EPILOGUE	149

ANALYSIS OF THE EPISTLE

- I. The Prologue (i. 1-4). The Logos of Life (Grace) : in the Communion of the Father and the Son.
- II. The Witness (i. 5-ii. 6). To the Logos : Light of Reason and Grace.
- III. The Finding (ii. 7-17). Of the Logos : in Love of the Brethren.
- IV. The Manifestation (ii. 18-iii. 12). Of the Logos.
 - (1) Faith (ii. 18-24).
 - (2) Hope (ii. 25-29).
 - (3) Love (iii. 1-12).
- V. The Epiphany (iii. 13-iv. 6). Of the Logos : Love of the Brethren shining through Hate.
- VI. The Glory (iv. 7-21). Of the Logos : Love.
- VII. The Parousia (v. 1-13). Of the Logos : as Spirit (Truth).
- VIII. The Epilogue (v. 14-21). Freedom of access to True God and Eternal Life.



THE GOD OF LOVE

I

THE PROLOGUE

FAITH was described by Ian Maclaren in a book which is certainly not out of date to-day as the Sixth Sense. On the analogy of the fourth dimension (so called) there is some truth in this description. It is an unknown faculty which exercises a power of direction similar to the known faculty of vision. But it must be very evident that S. John would never have agreed to call it a Sense. Limited as are the senses to the world of matter, they are inadequate to express a faculty which rises above it. Nevertheless it is inextricably connected with matter. It is therefore more adequately termed an instinct. Now man shares with all animals an instinctive reasoning power. This is directly dependent on the senses. The different objects presented by the senses induce reasoning by comparison—whether of sight, hearing, smell, taste or touch. Behind this reasoning power is the conviction that all that we behold is a unity. On such a basis alone can sure inferences be drawn. The instinct which enables an animal to retrace its steps is an example of this

**The
Faculty
of Faith.**

material faith—of the unity of matter—implying its consistency and permanence. The lower animal's reason connects its own self with that unity. There is no sense of separation—nothing to disturb the connection between its own reason and the senses. They are infallibly and inextricably united. Hence this instinctive reason of the lower animal is far more perfect in its sphere than in the case of man. It also weds the animal to its particular sphere—the fish in the sea, the bird in the air, the monkey in the tree. Thus dependent upon its environment, the animal instinctively follows the path by which it gains the nourishment which it requires. In the case of man his faculty separates him from his environment and enables him to contemplate anything as apart from himself. He is enabled instinctively to look out upon the world as apart from himself, and something over which he can exert an influence and a power to alter his environment. He possesses an instinctive faculty which gives him a self-conscious reason—a reasoning power which extends to the unseen and immaterial. He is not only conscious of the material world as a unity, but of himself as a unity existing apart from it, and though in it yet not of it. He is able, therefore, to form an independent judgment of the happenings and of the objects in the world. But obviously this faculty cannot leave him as an isolated phenomenon in the world. Together with his self-consciousness it gives him a sense of unity with the Power that rules the world. Feeling himself to be isolated

he cannot possibly rest in such a position. There is a void which separates him and must be filled. Nature herself thus creates the vacuum which calls aloud for God, and for a Power with which he can hold communion, and in which he can exist apart from the world. It is this self-consciousness which lies at the back of his whole nervous and mental system. It probably gives him his erect posture as compared with the other animals. For every child has to learn the lesson of faith in balancing its body, and finding a power to support it apart from all material aids. Hence the faculty of faith may at times restore to activity and true balance and equilibrium a nervous system which has suffered shock, and with it the guiding brain power. The loss of faith invariably paralyses action to some extent, and for some period; whereas the accession of faith gives an almost superhuman power of resistance even to the feeblest frame. Nature and the world naturally produce fear. For man is incapable of divesting himself of this consciousness of himself as against outward phenomena. Fear represents the haunting sense of another Power besides himself—of which he is entirely ignorant. Now the Faith which overcomes the world, of which S. John is the exponent, gives him the assurance that the other Power is friendly. It fortifies him against fear in every direction. It makes the world of nature and of men entirely secondary and indifferent. It assures him that the other Power cannot possibly meditate harm, and that

therefore all things must ultimately work for his good. Fear then only comes upon him when he is conscious of having offended this good Power. Instead of a dread of another Power, Fear becomes his consciousness that he himself is opposed to the other Power, and not vice versa. So Faith produces the consciousness of Sin, in whatever form it is manifested, which is the origin of the human conscience. That the lower animals may develop a conscience is quite true, but it is entirely under human training and is strictly relative to man. If it be said that humanity without training does not develop a conscience, facts are against this view. The Faculty of Faith is therefore the dividing line between the animal and man, involving as it does his self-conscious reason, and with it his consciousness of goodness and sin. It is as it were the support of his whole nervous system. It gives his life and his body too that balance and sense of equilibrium which are the sign of well-being even in the midst of ill-health, and doubtless accounts sometimes for apparent miracles of healing connected with nervous disorders which give fallacious grounds to faith-healing systems. So ecclesiasticism produces that worst of slavery—the slavery of the mind; evangelism too often causes that form of insanity which regards the Power behind the universe as a relentless fury. Faith emancipates from both by enabling the mind to enter into that rest which comes from the consciousness of a universal Spirit of Freedom and Friendship.

II

THE WITNESS. PHILO

PHILO's three treatises on the three Virtues § 1. *De Caritate* (περὶ τριῶν ἀρετῶν), Courage (ἀνδρίας), Humanity (φιλανθρωπίας), Repentance (μετανοίας), seem to have been the model for 1, 2, 3 John. The *De Caritate* seems to have been the backbone not only of the first Epistle but also of the Pastoral Epistles. Thus the opening sentence connects φιλανθρωπία, *caritas*, with εὐσέβεια, *pietas*, the most characteristic word of the Pastorals.

“Charity is to be regarded as the nearest of kin and sister and really twin of piety” (τὴν δὲ εὐσεβίας συγγενεστάτην καὶ ἀδελφὴν καὶ δίδυμον ὄντως . . . φιλανθρωπίαν).

We are not here concerned with showing its connection with the Pastorals—although that is manifest on every page. Nor is it necessary to repeat those individual passages which have been reproduced in one or other of the Johannine writings, and have elsewhere been noted; but rather to indicate how Philo himself supplied the general material for the Johannine writer's thought.

It has already been noted that Philo makes generic Virtue the stream in the Garden of

Eden which waters all the virtues, and equates it with σοφία or the Logos of God. He here speaks of the heavenly and unalloyed Love, from which all virtue has been found to spring (ἔρως οὐράνιος καὶ ἀκήρατος, ἐξ οὗ πᾶσαν ἀρετὴν φύεσθαι συμβέβηκεν). The substitution of ἀγάπη for ἔρως in Christian usage must be put down to S. Paul, but it cannot but be noted that Philo had already associated the supreme virtue and also supreme goodness with the name Ἰησοῦς (I. 597, *De Mut. Nom.*, § 21).

In this same section (§ 2) σωφία, wisdom, is said to be older than the whole world. Moreover, Philo here already lays down the part played by Greek and Jewish thought in the origin of the Christian religion. "For whatever (ὅπερ) accrues (περιγίνεται) from the most approved philosophy to its adherents, this also comes through laws and customs to the Jews,—viz. a knowledge of the highest and greatest of all things—who rejected (ἀπωσαμένοις) the error (πλάνον) with reference to created gods. For no created being (γενητός) is truly God, but only in opinion, being destitute of the most necessary quality—eternity" (ἀϊδιότητα). This shows the origin of the Logos doctrine. It was the attempt to locate the fullness of deity in a human being, and yet escape the idolatry of worshipping a man. Hence Jesus Christ was truly man and truly God by virtue of the Logos which animated Him.

§ 2. De
Fortitu-
dine.

The Wisdom referred to above—and Love—is here referred to as "this wealth supplied by it through rational (λογικῶν) and moral

(ἡθικῶν) and natural (φυσικῶν) dogmas (δογμάτων) and speculations (θεωρημάτων) from which the virtues are found to spring." Not only is this Wisdom transformed into the Love of the Father, but there is also a Mind (διάνοιαν) which penetrates to the very heart of things, which is itself a star, giving light (§ 3). Moderation (σωφροσύνη), another of the great words of the Pastorals—in a way immortalises the mind. But the chief fight is against pleasure. A man is liable to be taken captive by pleasure, but especially that connected with women (§ 7). To resist the charms of beauty is a victory, and such a victory is the finest kind of courage.

Repentance seems first to receive its Christian § 3. De
connotation in Philo. Sin and sinlessness are Pœni-
ideas which first appear here. "To be entirely tentia.
free from sin (Τὸ μὲν γὰρ μηδὲν συνόλως ἁμαρ-
ταῖν) is a peculiar quality of God, and perhaps
even of a divine man (τάχα δὲ καὶ θείου ἀνδρός)." It is easy to see how this dogma was transferred to Jesus Christ. It is here practically ready made. The new and original portion which is added by Christianity is the forgiveness of God, which is vouched for by the blood of Christ. Yet the idea of exchange which is implicit in John's idea of atonement is first met with here. In exchange for the repentance of man God gives to him the sense of the divine forgiveness. "For it is excellent and expedient to go over to virtue of one's own accord, abandoning the scheming mistress, vice. At the same time it is necessary that even as in the case of

the sun the shadow follows the body, so the fellowship (*κοινωνίαν*) of the rest of the virtues follows the honour of the real and genuine God" (§ 2). So the genuine faith is set forth in the first and great Epistle in its fullness, the elect lady of Hope follows in its steps with victory, and the humanity and charity of Gaius to strangers extends its range in the world.

§ 4. The Epistle has already been noted with
James. reference to its doctrine of works. It probably preceded both I John and I Peter. It is evident that S. Paul's epistles had preceded, and Philo's works are obviously in the background. All that we have to do with it here is to show the connection with the Johannine literature.

The doctrine of the Logos is even here in germ. By his will he begat us by a logos of truth, that we should be a kind of first-fruits of his creatures (i. 18). The engrafted Logos is able to save souls (i. 21): *ἐπιθυμία* and *ἀλαζονεία* both have a prominent part. The unique characteristic apart from the doctrine of works is the emphasis placed upon the tongue. It is said to be "the world of wrong-doing"—*ὁ κόσμος τῆς ἀδικίας*—the one thing which cannot be bound. The perfect man is the man who can control it. Now it must be admitted that this is strange doctrine from one who is capable of the explosions in the fifth chapter, to say nothing of the bitter invective of Matt. xxiii. Apart from any other considerations, it is very difficult to believe that the man who wrote this about the tongue could,

in the same Epistle, have penned v. 1-6. Nor is it conceivable that he had Matt. xxiii. before him as the Lord's words, although he evidently knew the Sermon on the Mount. We must conclude, therefore, that he was only acquainted with an earlier Matthew than ours.

The reference to Elders has already been commented upon, as suggesting Essene faith-healing, which is deliberately excluded from the Epistle of S. John.

The reference to a *συναγωγή* (ii. 2) is the most striking point as far as Marcion is concerned. There is no such reference in S. Paul's writings. It would seem to indicate that in the Judaic Churches this term was retained, and that Marcion kept it on to indicate the public worship, whereas in the Pauline Churches the term *ἐκκλησία* came to be used instead.

It is one of the defects of the Epistle of James § 5. that the word "love," "*ἀγάπη*," does not ¹ Peter. occur at all, nor does "hope," *ἐλπίς*. These defects are made good in 1 Peter, which is Pauline in its thought throughout. As we have seen, the doctrine of the Logos shows some development, and that of rebirth now for the first time comes to view. The descent to Hades and preaching to the dead had also been noted. James shows no sign of persecution. He denounces the Christians themselves. But Peter's Epistle evidently found his readers in real distress. They were probably much the same as those whom James addressed. But times of adversity had succeeded to times of prosperity. It is not insignificant that Galatia

is mentioned, and Pontus and Bithynia, where Pliny's epistle shows rapid development to have taken place, which threatened the old religion. The expression ἀλλοτριοεπίσκοπος—a bishop in other people's matters—suggests that the churches addressed were governed by presbyters, and that the time of bishops was not yet. The term Christian here appears for the first time, and has been taken to indicate a later date than the Neronian persecution. Yet the use of the term in Tacitus renders no such theory necessary.

ἡ ἐν βαβυλῶνι συνεκλεκτή at once recalls the elect lady of S. John and her elect sister. The context of 2 John strongly confirms the impression that a real person is referred to, otherwise "Marcus my son" would come very oddly. It probably means here Peter's wife, for that is the force of συν, and Marcus is probably a real son, and not merely a convert, as is generally supposed.¹

§ 6. 2 Peter and Jude are probably the latest products in the N.T. The impersonation of Peter is too plain to be mistaken. If the explicit references to the Transfiguration had ever been made by Peter they would have been made in the first Epistle. The reminiscences of Apocalyptic and the conditions described are those of later developments of Gnosticism and Docetism, with antinomian tendencies.

The more sure logos of prophecy looks like a reference to the Apocalypse, and the Pastorals

¹ The fact that Paul was believed to be married (Eusebius iii. 30) adds probability to this interpretation.

are certainly in the background, and the definite reference to Paul is a sign that all his Epistles, including the Pastorals, are recognised as Scripture. The new heaven and the new earth probably reflect the Apocalypse, whereas the dissolution of the globe by fire goes back to the *De Incorruptibilitate Mundi* of Philo. That these two Epistles are from the same hand is extremely likely, and are due to someone who wished to give authority to the brothers of our Lord, and to make the 1st Epistle of Peter fit the case of the deferred Second Coming, which was more or less adumbrated in the first, as well as to deal with certain abuses.

Even in Eusebius' time they were considered spurious, although in common use. Their mention here is simply as reflecting exaggerations and excesses of the Pauline and Johannine doctrines, both in the view of our Lord's person and in the general standard of morals, and as being later developments, and not, therefore, concerned with Marcion himself. This in itself would show his date earlier than that usually fixed, as by Tertullian and Irenæus.

It is a very significant fact that Tertullian's § 7. comment on this Epistle does not contain a Colos-
sians. single criticism of Marcion's alterations. He simply quotes from it in order to demolish the man of straw which he has set up to represent Marcion. The fact is that Colossians is Marcion's version of the Pauline Epistle to the Ephesians. This is the only explanation which satisfies all the facts. These must now be investigated.

In the first place it is admitted that Colossians

is a rewritten version of Ephesians. No other conclusion is possible. The resemblances are too close to admit of any separation of the two Epistles. Now if this is so, it is in the highest degree improbable that the same writer should be responsible for both. But when the second Epistle is found to contain a Christology, which though not radically different, is yet a distinct development upon anything found in the other Epistle, this improbability becomes an impossibility.

We have it on the evidence of Tertullian, and also of the oldest MSS., that the Pauline Epistle was sent to the Ephesians. The importance of the Apostle's work there, as described in the Acts, makes this exceedingly probable. Yet Marcion evidently persisted in calling it the Epistle to the Laodiceans. This fits in with the reference in Col. iv. 16, where it is directed that Colossians should be read at Laodicea, and their Epistle at Colossæ. It is on the face of it unlikely that the Apostle would write to a Church of which we hear nothing in the accounts of his work. But Laodicea is one of the Churches of the Apocalypse, and if Marcion sent Colossians he might very well have sent the other as well. This, however, is mere guesswork; but an examination of the Epistle gives to it substantial ground.

It is quite obvious from Tertullian's remarks about the Epistle to the Laodiceans that the actual changes introduced by Marcion were very slight. The omission of "prophets" in

ii. 20 as part of the foundation of the Church tallies with the Apocalypse. Marcion recognised the spirit of prophecy, but he did not recognise the prophets as part of the foundation—hence he has only twelve foundations in the Apocalypse. The omission of the clause, “the first commandment with promise,” in vi. 2 is certainly not surprising, for Marcion would not have regarded length of days as a N.T. blessing, but as belonging distinctly to the Old. Tertullian quite wrongly interprets his omission of *ἐν* in iii. 8, 9. Marcion did not mean that the mystery was hidden for ages from the God who created all things; but that the mystery was hidden from the ages—that is, the world—by the God who created all things; not only the world, but the realm of thought as well. He also misinterprets the omission of *αὐτῶν* in ii. 14.

Marcion's omission was meant to prevent any misunderstanding such as the supposition that there was any enmity in Christ's flesh. Christ by the sacrifice of His flesh destroyed the enmity in flesh. He showed how the enmity in the flesh could be destroyed—viz. by sacrifice. So that the meaning is the same in either case. This is made plain by the repetition in ii. 16, where it is stated that Christ killed the enmity by the Cross, or in the Cross.

But by far the greater part of Tertullian's comment is taken up with the criticism of Marcion's equating the God of this world (which Tertullian unwarrantably and mistakenly identifies with the Creator) and the devil. It has been shown throughout the Johannine writings

that the God of this world is the equivalent of the traditions and thoughts and falsehood and hate of the world apart from the true God or Creator, and that this was exactly what Marcion represented as the meaning of devil. Now every one of these alterations or views brought out in passages of Ephesians are made quite clear and substantiated in Colossians. Believers are said to be founded and grounded by the faith (i. 23) which is the foundation of the apostles, and not moved away from the hope of the Gospel which they heard from them. Children are urged to obey their parents in all things—not that their days may be long, but because it is well-pleasing in the Lord (Col. iii. 20).

Paul was made a minister according to the economy of God to fulfil the *logos* of God—viz., the mystery which was hidden from the ages and from the races of men, but now was manifested to the holy ones (i. 26). But it was not hidden in God, but in Christ, in whom are hidden all the treasures of wisdom and knowledge (ii. 3), for the mystery of God is Christ (ii. 2). The meaning of the enmity in flesh is made quite clear—God made peace through the blood of His Cross, and those who were estranged and enemies in mind in evil works He now reconciled in the body of His flesh through death (i. 20, 21). It was through the blood of the Cross, or through death, that the enmity was slain in the body of His flesh which suffered it.

The devil and the God of this world are

represented by the following. The Father enabled us to have a share in the lot of the holy ones in light; who rescued us from the authority of darkness, and translated us into the Kingdom of the Son of His Love (i. 12, 13). This is plainly the Johannine view represented above, where darkness denotes the absence of God, and light the consciousness of His Love.

An attempt must now be made to get at the ruling ideas of the Epistle. The central passage is i. 15-20. He is the image of the invisible God (εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου); Christ is spoken of as the εἰκὼν of God in 2 Cor. iv. 4. The writer here stresses the unseen character of God. The Logos is behind this language, as will appear. Love is the invisible image which has been implanted in every man: the first-born of all creation—that is, created before all worlds—because in Him everybody in the heavens and on earth—things seen and unseen—whether thrones, or lordships, or rules, or authorities, were created. Everything was created in love. Everything has been created through Him and unto Him. Love was not only the means, but the end—Love is before all things—and all things hold together, and have received their coherence (συνέστηκεν) in love. The idea is developed from the following in Philo, ii. 331, *De Spec. Legibus*, § 34). “The Reason (νοῦς) was not able to comprehend these things through itself (δι’ αὐτοῦ), though seeing them through sight, and did not rest simply upon the things seen, but, inasmuch as it was fond of learning and of the

beautiful, admiring what was seen, it received the natural deduction that they, not being self-caused, were not held together (*συνέστη*) by irrational movements, but by the mind of God, whom it is right to name father and creator (*διανοία θεοῦ, ὃν πατέρα καὶ ποιητὴν ὀνομάζειν θέμις*)."

And He is the head of the body, the Church, who is the beginning, the first-born from the dead, in order that He might become first in all things. The idea is from Romans viii. 29: "Those whom He foreknew He foreordained as reflections (*συμμόρφους*) of the image of His Son, with a view to His being the first-born (*πρωτότοκον*) among many brethren;" but the phrase first-born of the dead occurs elsewhere only in the Apocalypse, i. 5—applied to Jesus Christ.

Because it pleased him that all the *pleroma* should dwell in Him. The *pleroma* is more explicitly defined in ii. 9 as the *pleroma* of Deity, and is to be understood, as in the Gospel of John, as Love: and through Him to reconcile all things to Himself, having made peace through the blood of His Cross—through Him—both things on earth and things in heaven.

He rejoices at any sufferings on behalf of His converts, because he regards them as making good the deficiencies in his flesh of the anguishes of Christ on behalf of His body, the Church. The deficiencies are not in the sufferings of Christ, but in his own body. The anguish of Christ is regarded as a moving cause which stirs a sympathetic response in him, and nothing

borne on behalf of his body can be too intense. This is further spoken of as a fulfilling of the Logos of God; that this is a semi-personal phrase is evident from the *ὅς*—who is Christ in you, the hope of glory. *κοπιῶ ἀγωνιζόμενος*, i. 29, thus recalls 1 Tim. iv. 9, and connects with *πιστὸς ὁ λόγος*.

With regard to the errors or heresies contemplated, the writer warns his readers not to be taken in with plausible argument (ii. 4).

They are warned lest any shall be one who plunders them through philosophy and vain deceit according to the tradition of men, according to the elements of the world and not according to Christ.

It is evident that those in view here are such as have gone back to the original practices and worship of heathenism. "Let there be one relationship and one symbol of friendship, the being well pleasing to God (*ἡ πρὸς θεὸν ἀρεσκεία*), and saying and doing everything on behalf of piety (*εὐσεβείας*). Let these so-called connections from one's ancestors from blood, and the relationships from inter-marriages or any other like causes, let them be broken off unless they press to the same end, the honour of God, which is the indissoluble bond of all united good-will (*ἡ πάσης ἐνωτικῆς εὐνοίας ἄλυτος δεσμός ἐστιν*)."¹ This last is evidently the original of Love which is the bond of perfection (*ὁ ἐστιν σύνδεσμος τῆς τελειότητος*), iii. 14.

"In addition to these he removes from the sacred code of laws that which concerns initia-

tions and mysteries and such trickery and ribaldry, not thinking that such as have been brought up in such a state should be busied with mystic affairs, belittling truth and pursuing things assigned to night and darkness, passing by the things that are worthy of light and day. . . . The low dress among not only harlots, but those born of a harlot. For this passage, if any admits allegory, being full of philosophy and theory; for there is not one kind of impiety and irreligion, but many and varied (ii. 260-2). *De Vict. Offer.*, §§ 11-13. For in him dwells the pleroma of deity bodily. Ye have been fulfilled in him, who is the head of all rule and authority, in whom also ye were circumcised by a circumcision not made with hands, in the putting off of the body of the flesh, by the circumcision of Christ (ii. 11).

This reflects the twofold nature of the tradition of men: they put off their heathenish practices, and this was the real circumcision, doing away with the Mosaic rite at the same time. Being buried with Him in baptism, in whom also ye were raised together through faith in the energy of God who raised Him from the dead, and made you alive, who were dead in your trespasses and in the uncircumcision of your flesh, with Him, blotting out the handwriting which was against us by divine dogmas, as it was opposed to us, and has taken it out of the midst and nailed it to His cross (ii. 15).

A comparison of this passage with the corresponding one in Ephesians must surely show how impossible it is to believe that the same

writer went over his own writing and substituted the passage in Colossians. In the passage in Ephesians a very simple metaphor is used of the partition which separated the Gentile court from the sanctuary. Christ is said to have broken down this partition between Jew and Gentile, and thus to have killed the enmity between them by His Cross and Passion, which were alike for Jew and Gentile, and gave both equal access to God in the Spirit. There is no difficulty about it. The law of commandments in definite ordinances is thus done away and conscience and loyalty to Christ are substituted for it. In Colossians the metaphor is extended in order deliberately to bring the passage into line with what is recorded in the Gospel of St. John. As will be seen in the Gospel, the handwriting of Pilate's title—Grace and Truth—is meant to blot out the law of purity, which was inscribed in Greek and Roman letters, that no stranger must go into the holy place (Josephus, *B. J.*, v. 5, 2).

The writer here argues as a Gentile, which favours the view taken of authorship. *δόγμασιν* is here instrumental, and refers to the divine dogmas of Grace and Truth. The following passage from Philo gives the clue to the interpretation of the passage. "Accordingly, if the law is a divine logos, the good man who does the law, also unquestionably does the logos, so that, as I said, the deeds of a wise man are the logoi of God. The end therefore, according to the most sacred Moses, is to follow God, even as he says in another place, Thou shalt go

after the Lord thy God—that is, not using the movement of legs—for the earth is the support of man—but whether the whole world is the support of God I know not ; but he seems to be speaking in allegory (ἀλληγορεῖν), setting forth the following of the soul towards the divine dogmas (θεῖα δόγματα), whose recourse is to the honour of the cause of all ” (i. 456, *De Migratione*, § 23).

The next clause represents the Cross as a triumph, using the metaphor of a Roman triumph as against the rule and authority which dictated it. Having stripped rules and authorities, he exposed them publicly, triumphing over them in it. That is to say, the love of God revealed in the Cross was an open exposure of the lawlessness and hate of earthly Rule and Authority—and was a triumphing over these adverse forces.

Let no one, therefore, judge you in meat and in drink, or in the respect of a feast or new moon or Sabbath, which are shadows of coming things. But the Body, *i.e.* the Church, is a shadow of Christ.

The connection seems to be, that meat and drink and feasts and Sabbaths are only shadows, imperfect representations of things still to come. Therefore they are immaterial and temporary and are not the subject of controversy. But the Church is a shadow of Christ, and is therefore something permanent. It is not the readers who indulge in food and drink and these material things, but it is the critics who are represented as imposing these

upon them as essentials. The Church or the body is more than meat, and the life is more than raiment—that is the sense.

So too no one is to judge them adversely—*θέλων*—adds the idea of readily—in abasement and worship of angels—making flights of fancy into nature which he has seen—and rendering himself foolish to no purpose by the reason of his flesh, and not holding the Head (*i.e.* the Logos) from which the whole Church increases with the growth of God, through the limbs and joints which supply its aid and nourishment.

The passage is, of course, parallel to Ephes. iv. 15, 16, but it also has reference to 1 Cor. xiv. 4, and the gift of tongues. He that speaketh in a tongue edifieth himself, but he that prophesieth buildeth up the Church. It very much appears that there is also a reference to 2 Cor. xii. and S. Paul's account of views and revelations of the Lord.

But both these are influenced by the following from Philo. "Why, says he, my friends, uplifted so suddenly from earth, do ye soar to a height, and peering over tread the air? (*αἰθεροβατεῖτε*)" (*De Migratione*, § 33).

It is the tendency of the Colossians to revert to their worship of the elements that is hinted at—no doubt revived by Gnostic speculations. If ye died with Christ to the elements of the world, why, as though being in the world, do ye lay down rules—touch not, taste not, handle not—all which are destined to perish by the use according to enactments and teachings of men, whatever the things are which have a show of

wisdom in voluntary abasement and worship, and not for the satisfaction of the flesh in honour to anyone. It is easy to see that the same conditions are present as those controverted in the Pastorals, where the readers are told that every creature of God is good if it be received with thanksgiving. *ἐθελοθρησκεία* is a worship which has no real object or meaning in it, but is purely gratuitous and superfluous. It corresponds to the worship of angels, which is equivalent to human beings, or the endless genealogies referred to in the Pastorals. The worship of a Spiritual being dispenses with this—and also voluntary asceticism, which is not undertaken in honour of or regard to anyone, but is also purely gratuitous.

In the instructions to wives it is to be noted that the statement that the husband is the head of the wife is omitted, there being but one Head—ii. 19—that is, the Logos. Slaves are directed to fear the Lord—not to serve with fear and trembling (Ephes. vi. 5). Enough has now been said to show that another hand must have been at work on Colossians, and that there is no one who has such good claim to be considered the writer as the author of the fourth Gospel and the Pastorals. But the final link with the Apocalypse must be mentioned—the prohibition of worship and the use of *σύνδουλος*, i. 7, iv. 7, Apoc. vi. 11, xix. 10, xxii. 9—in the same connection.

III

THE FINDING—PLATO

THAT Philo was the immediate literary source of the Johannine writer has been sufficiently demonstrated. It requires no proof to show that Plato was his source, as well as the O.T. literature. Where Socrates or Plato got his ideas from is beyond the scope of this inquiry. But the Logos doctrine of John may fairly be traced back to the well-known passage in the *Phædo*: “The Soul providing calm from this turmoil and following reason and always being in it, contemplating what is true and divine and beyond mere opinion, and being nourished by that, thinks that it must so live, as long as it lives, and when it dies arriving at what is akin to itself, must be freed from all human evils. . . . It seems to me, O Socrates, that it is either impossible or very difficult to get any clear knowledge about such things in the present life, yet he is a coward who does not test in every way what is said about them, and who desists from his pursuit before he is exhausted in the task of examining them from every side. For he must carry out into practice one of two things: either know how the matter stands or find the truth, or, if this is impossible, taking the best and hardest to refute of human logoi, and

embarking upon this, like venturing upon a raft, he must sail through life, unless anyone could make the journey more safely and with less risk on a more secure vessel—some divine Logos (Λόγος θείου τινός)" (*Phædo*, §§ 34-5).

The hope of immortality which is first met with, not in the O.T. but in the Apocrypha, has evidently found its way from Plato. It is based on a hard-and-fast distinction between soul and body. The purification of the soul is the endeavour to separate the thinking from the emotional nature. This division is the fallacy behind all Gnostic systems. The body is an obstacle (§ 10), and the knowledge of reality consists in removing oneself as far as possible from the life of the senses. The desires and wants of the body are the cause of war, and pure knowledge is only attainable when the soul leaves the body behind (§ 11). Thus came the fallacy of Docetism in order to maintain the doctrine of the sinlessness of Christ from the presuppositions of Platonic purity. The Greek mysteries are recognised by Plato as containing this essential truth—that virtue itself is a purifying force, and that initiation into the mysteries, in as far as it means a real purification, is the best means of preparation for death (§ 13). Now S. John takes this purifying force to be an active beneficence and not simply a passive contemplation. Purification, though attainable in differing degrees of perfection, is not an end in itself, but is attained through mutual service and fellowship. While Plato envisages this fellowship with the

good and the pure as being the meaning of Creation, he does not clearly define the good in terms of human life here below. Hence the idea of Sin which comes from the Hebrew prophet is not found. The divine Logos which S. John sees in Jesus Christ supplies both a standard of truth and a test of goodness. It is a knowledge which is more and more revealed to the mind that wills to do good in being serviceable to the fellowship of human souls, of which it is actually a member here. It is a goodness which finds its satisfaction not in self-purification, but in the building up of a fellowship which shares this conception of the truth, and finds its natural vent in doing good. Thus Love is both the Truth and the Goodness of the Christian Communion, the bond of perfection, which represents both God and Eternal Life.

Having come to the conclusion that the § 2.
Johannine writer was conversant with Greek Theæ-
literature, it will hardly be denied that the last tetus.
discourses of the Gospel are modelled upon Plato's *Phædo* (§ 65). "So then we remained, discussing among ourselves the things which had been told us, and going over the calamity which had happened to us, feeling absolutely as if we had been bereft of a father and would pass the rest of our life as orphans."

That Marcion conceived the idea of giving an imaginative picture of our Lord's end, similar to that given by Plato of Socrates, is the conclusion to which everything points. Instead of the tentative but nevertheless absolutely sound conclusions of Plato as well as of Hebrew

Prophets, that there is an eternal distinction between right and wrong, and good and bad, and that the future life must be a fellowship of good, to which everyone who admits the good must ultimately attain, he places a definite human life in which that good is embodied.

That ultimate distinction is to him Love and Hate, and Love is the ultimate Good which must survive, whereas Hate must ultimately perish, as being the one Falsehood.

It will now hardly be doubted that the *Theætetus* played a part in furnishing him with a model for his conception of the Truth. To know God is the ultimate reality—and God is Love. Socrates represents the heaven-sent angel or prophet to test (*βασάνιζειν*) the minds and beliefs of men, and to get rid of all false images and lies (*εἰδωλον καὶ ψεῦδος*), (§ 7). He adopts the saying of Protagoras, that man is the measure of all things (§ 8), and places Jesus Christ, the Perfect Man, as the measure and the test of Truth. Nothing ever is, but is always becoming (*ἔστι μὲν γὰρ οὐδέποτε οὐδέν, αἰεὶ δὲ γίγνεται*). This is precisely the sense of *ὁ ἔρχομενος* as we have seen it applied to the Deity as Truth. To him knowledge is Reason backed by Experience. The first foundation must be reason, but reason is fallible, even the corporate reason of a multitude of counsellors. Experience tests and adds to real Knowledge. But behind all experience is the prime fact that only Love really lasts. Hate and its works are always overcome. They may seem to succeed, but cannot ultimately

triumph. Genuine Love must ultimately prove more strong than any work of Hate. While experience shows that laws are necessary for human society, and institutions and states exist for the sake of law and order, yet they and all human opinions are purely relative (§ 14)—even human conceptions of God. While the seen and the unseen are eternal twins (§ 12)—represented in John by Truth and Love—Love the unseen, which calls for faith—Truth the seen, which provokes reason—the mass will ever tend to believe only in the seen. Hence the Beatitude of S. John: Blessed are those who have not seen and yet have believed; and the most perfect knowledge is *logos* taken together with true opinion (*τὸ μετὰ δόξης ἀληθοῦς λόγον προσγεγόμενον*) (§ 42). The subject cannot be pursued here, but it must be pointed out how the attitude of Socrates represented by “I myself know nothing”—(*ἐγὼ δὲ οὐδὲν ἐπίσταμαι*) (§ 15) is precisely that of the Johannine *Logos*: “I can of myself do nothing” (John v. 30).

If any further proof were needed that Plato § 3. was the immediate source of the hard-and-fast *Phædrus*. distinction between body and soul which is seen in Philo and the N.T., the *Phædrus* will furnish it. It is certainly very plausible to suppose that his second picture of Love was the original of S. Paul's 1 Cor. xiii.¹ The good and the bad horses are also parallel to the two laws of which S. Paul is conscious in Rom. vii. The special use of *νικάω* to denote a victorious

¹ With Agathon's speech at the Banquet in the background.

life—that is to say, one which rises above the life of sense—is from the *Phædrus* (§ 37): “If the better part of the mind leading to a consistent life and philosophy conquers (νικήση) they spend a blessed and contented life here, being in command of themselves and well ordered, holding in subjection that by which the evil of the soul is produced, and giving freedom to that by which virtue is begotten, and when they die they become light and winged, and have conquered (νενικήκασιν) in one of the three truly Olympian struggles—than which neither human self-control nor divine madness can give a greater good to man.” Moreover, it is quite obvious how the idea of virtue conceived as abstinence from all sexual pleasure was derived from this work. It is the logical result of making a rigid division into body and soul. It is the fallacy of Platonism to exalt friendship above love, and the life of the soul above the life of the body. These are false antitheses.

Moreover, the use of βασιλικός is also traceable to this discourse—βασιλισκοὶ ἄνδρες (§ 50) in the Gospel—the man of perfect faith—and the use of right and left which has there been adopted (§ 49).

The divisions which have been adopted in every case seem to originate here.

There is the introduction—πρόλογος.

Then the testimony—μαρτυρία.

Third, proofs—εὗρεσις.

Fourth, probabilities—φανέρωσις.

Confirmation or interpretation—ἐπιφάνεια, δόξα, παρουσία, ἐπίλογος.

The passage in § 58 has many of the peculiar phrases and mannerisms of Philo and John. ὁ τὴν ἀλήθειαν εἰδώς—the characteristic Johannine phrase for faith; ὁμοδούλος—occurs here, too, and the well-known μὴ θαυμάσης, which has been duly noted in the Gospel as one of the common traits between Philo and John. The passage (§ 22) will at once be recognised as suggesting allegory, and the use of T and O, which have been referred to in the Apocalypse.

One more example may suffice. The use of κεφαλή in Col. ii. 19 is obviously emphatic and symbolic. Its use for the Logos in John xix. 30 has been noted in the Gospel. Its use in *Phædrus*, § 10, seems to have suggested this special sense—θείας κεφαλῆς—denoting the very life from which the rest of the body is guided and compacted. Although Plato sets all store by the spoken word, his own writings show how fleeting is the value of the individual as compared with his written word. True indeed is it that a man's written words are his real self, however short he may himself come of the thoughts and ideals which they express. But if Plato's writings have had their influence, what can be greater than the influence of the writings of John? He lives in them too—writings the author of which is even now a dim and unknown figure, less known than the familiar figure of Socrates—almost as incomprehensible and inexplicable as the figure of Jesus Christ, and yet who will deny that Jesus Himself lives and moves to-day in the rarer atmosphere of the

Johannine Logos, and not in the fragmentary records of the first three Gospels; and that even as Socrates would to-day be a dead letter if it were not for Plato, so Jesus Himself would be an unknown name but for the genius of Marcion?

§ 4.
Sweden-
borg.

This is not the place to give an account of Swedenborg and his works, but something must be said of his debt to S. John. It is quite evident that his whole theological system is based upon the Johannine writings: the Divine Love and Wisdom corresponding to the Epistles, the Divine Providence to the Gospel, and Heaven and Hell to the Apocalypse. He connects this world with the world to come in one continuous life; but he diverges from the Johannine conception in making evil originate in the world to come, and in placing Hell as part of it. We have seen that S. John views eternal life as one continuous whole. But evil originates in this world, and this world is its sphere of operation. Hell and Hades are finally destroyed by Truth. That is to say, they are false conceptions. Love and Wisdom correspond generally to John's Love and Truth. But his doctrine of Faith and Grace shows considerable defects. If Love is the ruling Power and Essence, all life and all entrance to eternal life is an act of unconditional mercy and grace. This Swedenborg denies. If Faith is a real faculty of the soul, its grasp of the one All Ruler is a matter of conviction, and must be instantaneous. For until that point of conviction has arrived it is not in existence, how-

ever long the previous process may have been which leads up to it. The threefold division of Heaven is based on the Apocalypse, differing only in the fact above noted, that there is no such thing as evil spirit in the world to come. The chain of connecting links between this life and the life beyond suggests that Swedenborg is in some respects a survival of Gnosticism, though orthodox in his general theology. His links are not imaginary, but real results of experience.

The close connection between the objects of sense in the external world and the spiritual counterpart also suggest Philo as their origin, but elaborated to an unprecedented degree. The fallacy of his system, therefore, rests in the assumption that evil wills and evil spirits can exist under a Divine Love and Wisdom in their essential being. That which is essentially evil must be destroyed, if such there be. The Johannine view leaves this an open question—but leaves no doubt that all evil must be destroyed when it is separated from this world, which is the origin of it.

The final note of Johannine affinity to be noted is the emphasis placed on the Humanity of God. God can only be visualised by man through a human medium and as possessing human qualities in perfection.

It is often said that the person in the pulpit is in a privileged position, because he cannot be answered. The complaint would be more justly directed against the popular writers of the day. They are just as much preachers. The

§ 5.
Thomas
Hardy.

ordinary man has no opportunity whatever of answering them, whereas the parson can be engaged any day of the week by his parishioners. No apology is therefore needed for saying a word in a work like this upon those who represent and voice the mind of a large section of educated opinion, and shape the views of a still larger body of readers in literature. Although it is not usual to deal with literary writers and critics in a work of theology, it is nevertheless essential for the vindication of the writers of the New Testament to show that they are a living voice to-day, and have a message and represent a literature which can hold its own. Of no writer is this so true as of S. John, who urges an implicit and uncompromising trust in a loving and benevolent Supreme Power. In Hardy this belief is met with a direct challenge. We are not here concerned with purely literary merits of whatever kind. We are faced with a direct attack upon religion itself, in that highest form in which it is embodied in the Christian faith. In the case of a dramatist it is always arguable that the author is not responsible for the views of his characters. Yet even there he is bound to be responsible for the general impression and effect of the whole. But in the case of a novelist the writer himself interprets his characters. He himself gives the mental and religious atmosphere in which they live and move. Hardy leaves us in no doubt that "the immortals" are completely indifferent to the fate of Tess. He endeavours to justify his opinion in extraordinary fashion by quoting

Lear's dictum about summer flies. He might as well have quoted :

"The gods are just,
and of our pleasant vices
Make instruments to plague us."

If it is said that by the portrayal of realistic abnormalities, like Tess and Jude, he reveals the failure of social justice, the answer is, that he does the exact opposite. For where the "immortals" are to blame and the Supreme Being is responsible there can be no justice. Society is exonerated by laying the blame on the Supreme Ruler. It is by vindicating the Deity that Society is made responsible. Tess may very well be a pure woman. But it is evident that Hardy found it necessary to tell us so. He does not make us feel that it is so, as Shakespeare does in the case of Cordelia or Imogen. She vindicates herself and the Deity at the same time. Hardy's atmosphere of unbelief robs not only Tess but goodness itself of reality. We are left to mourn the fact that there is no goodness—unless it be in the novelist.

Very different is the case with Bernard Shaw. § 6.
He possesses some of the vehemence, irony, **Bernard Shaw.**
and indignation of the Hebrew prophet. He vindicates the Deity by exposing the hollowness and insubstantiality of current conceptions of Him. The outward veneer of Society, the vague respectability which passes for religion, the irrational modes of thought which constitute the creed of thoughtless thousands—these are revealed with unsparing touch. Never has ecclesiasticism received so crushing a blow as in

the soldier who appears in the Epilogue to *S. Joan*. Shaw more than any other modern writer voices the conscience of the age. On all the great questions of the day he has preserved a unique and persistent conviction. No social service has escaped his lash. No religious belief has evaded his scrutiny. No convention has missed his penetrating gaze. Yet he is much more of a prophet than a dramatist. He is indeed a critic turned playwright. But he takes his office with tremendous seriousness. Indeed he has some of the over-conscientiousness of rare Ben Jonson. Yet his characters share some of his heaviness. They do not unfold themselves. His actors and actresses have made his stage. Yet in spite of the moral force that breathes through them there is little constructive belief behind his conscience. It is embedded in a great deal of the popular prejudice, which he has so much decried. We are all either fools or rogues, and there is no one righteous—no, not one. The magnificent courage of his conviction about the War is not free from prejudice against the country of his adoption and blindness to the faults of others. Yet he has done the work of a prophet. He has cleared the way, and he has not been a prophet without honour, for surely no critic and dramatist ever secured a more ample return of well-merited applause from the civilised world.

§ 7.
H. G.
Wells.

It is always an invidious task to compare contemporaries. Never did any age show two of its leading lights so like and yet so different as Shaw and Wells. Their negative views are

much the same, but the defects of one are the virtues of the other. The imagination which the gods denied to Shaw they showered with lavish hand upon his rival, excess of which makes him a less trustworthy critic than Shaw. Behind his work there is a real and fervent patriotism, which sometimes is, no doubt, "the last refuge of the scoundrel," but it is nevertheless the first virtue of any public writer. For no one who has any gratitude for existence can fail to feel that nationalism is something more than prejudice. His visions of the future have something in them to inspire and to lift the dead-weight of the past. But what is most to the point in this connection is that he has felt the call of religion, and in particular the grace and glory of S. John's conceptions. He is not merely a critic but a real seeker for truth; he sees not only the mockery but the pathos of life; he knows, if not the Truth, the anguish of being without hope and without God in the world. Shaw has played his part nobly, but Wells' greatest work is still to come.

IV

THE MANIFESTATION. THE EPISTLE

I. Πρόλογος. THE PROLOGUE

I. The Prologue (i. 1-4).

THE Johannine Trilogy sums up the evolution of religion. The Epistle opens with Experience, the Gospel begins with Dogma, and the Apocalypse is a Revelation. The opening of the Apocalypse is plainly modelled on the opening of Mark. It is a moot point whether or not this Epistle preceded Mark. It probably did. Alexandria is associated with both. It was probably the speculative nature of this writing which called forth the strong assertion of the humanity of Jesus Christ contained in the Beginning of the Gospel of Jesus Christ. (Mark i. 1.) The addition of Son of God is obviously a tag, out of place and out of date, for the divine Sonship had been asserted with unique force by S. Paul, and it was the Gospel which was heralded by the prophet. John begins with the only sound basis which this world affords—experience. What Experiment is to Science, experience is to religion. But this immediately rules out the mere test of the senses. John is not writing to converts of his in a settled Church. His “We” excludes the “You” to whom he writes. It is plain that he has something to give them which they have not got.

On the other hand, he assumes that they have heard of Antichrists going into the world. The reference might be to Mark, but is probably to 2 Thessalonians and S. Paul's description of the man of Lawlessness. Simon and his followers are probably in view.

Assuming that John had belonged to the Therapeutæ, he meant his Epistle for their benefit throughout the world. He had, as he thought, reached bed-rock. He had been, like Justin, a seeker for the Truth. He had now found it, and he proceeds to explain what he had found. But he certainly writes as one who is in full fellowship with the Christian "We."

That which was from the beginning, is the adumbration of In the beginning was the Logos, even as it is summed up in the Apocalypse as simply $\acute{\omicron} \hat{\eta}\nu$, he that eternally was. $\acute{\omicron}$ is here certainly neuter, even as $\acute{\omicron}$ in the Apocalypse is certainly personal. $\acute{\alpha}\pi' \acute{\alpha}\rho\chi\hat{\eta}\varsigma$ has the twofold significance in John, even as it is an essential part of his teaching, that there are two $\acute{\alpha}\rho\chi\alpha\acute{\iota}$ —Creation and Recreation or Regeneration.

The Logos was in the beginning, but Grace **Logos of Life.** was from the beginning of creation, because it is a manifestation of Love. But the devil was not in the beginning, though necessarily Hate was *from* the beginning: He was a murderer from the beginning (viii. 44; so Mark x. 6). From the beginning of Creation God made male and female as a beginning, to teach what Love is, and the Logos is described in Apoc. iii. 14 as himself the beginning of Creation. But the

beginning of the Gospel is the second beginning. Ye bear witness because ye have been and still are with me from the beginning (John xv. 27).

The Message of Love is from the beginning (iii. 11), but Love itself was in the beginning and was manifested in turn in Jesus Christ. That which we have heard, on the basis of Ps. xlv. (xliii.), we have heard with our ears. It has been the prophetic note all along, but "with our eyes" is inserted with "we have seen," to emphasise the supremacy of vision. That "hearing" is only secondary is a commonplace in Philo. So, too, allegorically, spiritual vision surpasses the hearing ear, however attentive. That which we contemplated (*ὁ ἐθεασόμεθα*) is the glory which remained behind when the Lord departed. The Crucifixion was not a second Ichabod—terrible as it was to the eye of sense—yet afterwards to the inward eye "a joy unspeakable and full of glory."

Our hands handled is supposed to be the most definite of all these witnesses of the senses. Yet surely it is the most figurative of all. What literal sense could possibly be got from the "handling" by the disciples, who did not even bury the Saviour?

It is explained by the following from Philo :
 "To transcribe laws for the benefit of those who will use them is the work of one who is always handling and bearing in his hands divine things (*ψηλαφῶντος ἐστι καὶ διὰ χειρὸς ἔχοντος ἀεὶ τὰ θεῖα*), and of one who has been called by the divine law giver, and has received from him

a great gift, viz. the interpretation and the gift of expounding sacred laws (ἐρμηνείαν καὶ προφητείαν νόμων ἱερῶν)" (i. 597, *De Mut. Nominum*, § 22).

ψηλαφάω is used in exactly this figurative sense in S. Paul's speech at Athens—if haply they might feel after him and find God (Acts xvii. 27). It has commonly been supposed that the use here is dependent upon its use in Luke xxiv. 39 of the risen Lord. The reverse is the case. Marcion justifies the passage in *Tert. adv. M.*, iv. 43, much to Tertullian's surprise, who, on the assumption that he was a docetist, cannot understand how Marcion should accept flesh and bones.

It will now be evident that this opening paragraph represents the five senses: the hearing; the seeing; the contemplation takes the place of smelling; the touch; and now, the manifestation takes the place of the taste (γεῦσιν)—“the sense which is devoid of refinement and culture and serves no noble thing seen or heard” (θεάματι ἢ ἀκούσματι); ii. 239, *De Victimis*, § 3. With rare delicacy the writer deliberately avoids the direct object of his verbs in order to give to them the spiritual sense which he implies. He does not say even with S. Paul, Have not we seen Jesus Christ? but makes his vision a manifestation to the Spirit. λόγος τῆς ζωῆς is Pauline (Phil. ii. 16), but it has already received some of that vitalising property which clothes a quality with personality. The phrase connotes Grace, as the ὁ ἦν with which the Epistle starts, but it was a living thing—the manifestation of

In Com-
munion
of the
Father
and the
Son.

life. So there is added now the favourite term with the writer for living the truth—*μαρτυροῦμεν*—and the communicating power of a message—*ἀπαγγέλομεν*. But the message came from another world, for the life manifested was the life eternal, which eternally was with the Father (*πρὸς τὸν πατέρα*), and was manifested in space and time to his slaves—the prophets—of every age. That which Christian faith has seen and the Christian mind has conceived is now passed on to others whose receptive powers are known and acknowledged in order that their communion (*κοινωνία*) may be enlarged and made more abundant. “The Essenes,” says Philo, “afford examples of their love of mankind (*φιλανθρώπου*) in their goodwill (*εὐνοίαν*), equality (*ισότητα*), which passes description, and fellowship (*κοινωνία*)” (ii. 458, *Quod omn. prob.*, § 12).

But the fellowship which is ours is with the Father and with His Son Jesus Christ. The *κοινωνία* is the life that was manifested. Its basis is not the outward community, though that, of course, is there, but a new life which has been brought into humanity, and that Life is in the Spirit. Community life was from the beginning, for man is a social animal, as Aristotle says, whether the life of a family or the life of a state. But it is not THE Communion. Still less is it the artificial community life such as that of the Essenes—monasticism—based on human wisdom and human virtue, beneficial as such an institution may be. It is, after all, only a little academe which may be shattered in a moment.

But it is an absorbing prepossession, an enthralling passion—nothing less than to possess and to be possessed by God. “For when the mind is possessed by God (ἐνθουσιώσης) and no longer rests in itself, but is stirred to its depths and in a fine frenzy with heavenly love (ἔρωτι οὐρανίῳ), and drawn above to him, truth going before and removing all obstacles in the way, in order that she may have an easier path to tread—that is becoming an inheritor of divine things (ii. 482, *Quis rer. Div.*, § 14). That is the pre-christian statement of divine communion. But again it is an artificial passion. It is like an actor working himself into a fury for the stage. The natural communion of the family is the best interpreter, and for that very reason may be the greatest obstacle. The Christian communion is simply the consciousness of being loved by the Creator of the Universe, revealed in the Passion of Jesus Christ, and achieved by the faith in His supreme sacrifice. He is the “heavenly love” of Philo—the Logos become flesh. It is the joy engendered in the soul, in the consciousness that it is the object of such a divine and saving grace that communicates itself from the Christian to the world. Thus it is impossible to accept the reading ἡμῶν, in spite of the Sinaitic and Vatican combination, and Westcott and Hort cum all the rest. It will be found that the Alexandrine (A) MS. is the determining factor in the text of S. John, and not the Vatican (B). ἡμεῖς is in emphatic contrast with ὑμῶν. *We* are writing this to you that *your*

joy may be made full, as in 2 John 12. S. Paul's parallel (Phil. ii. 2) is a false analogy. He is making a special request to definite people. John offers the overflowing joy of the Spirit to whosoever will.

II. *Μαρτυρία*. THE WITNESS

II. The
Witness
(i. 5.—
ii. 6)
to the
Logos.

If any further proof were required that the opening paragraph is not to be taken literally we have it in this sentence. The tidings which the writer has to tell he has heard from "him"—that God is Light, and in Him is no darkness whatever. For the full passage from which this is actually taken the reader must be referred to the work on the Gospel. But who does the writer mean by "him" (*αὐτοῦ*)? The same question arises in the opening of the Apocalypse, and, of course, in the Prologue to the Gospel. The answer is that it is the Son in the realm of sense, but the Father in the realm of thought. The question is as futile to those who admit the Creator as to ask whether the sun's rays come from the sun or from the light behind the sun. But it is the crucial question to those who deny the Creator or reject the sun. That is the dilemma which the Epistle is constantly presenting, and accounts for the perpetual recurrence of what have been called examples of parallelism. Yet if these parallels are examined—as will appear—they will in every case be found to be more than parallels, in fact parts of a syllogism. The assumption which runs right through the Johannine writings is that if there is a God He must

represent Perfection. This Perfection will be of two kinds : there is Nature outside him which presents itself to his senses, and there is Nature within him of which he is conscious in thought.

The most perfect thing in Nature is Light. It is the most beautiful, the most necessary and the most beneficial. God then is represented in Nature outside by Light. It is the reflection of His being. But how have we arrived at this conclusion? By reason. Therefore the Light of Nature is reflected again in Man in the Light of Reason.

**Light of
Reason
and
Grace.**

The most perfect thing in Man is Love. It is the most beautiful, the most necessary, and the most beneficial. Therefore we must postulate that God is represented in Man, as apart from Nature, as Love. But He is reflected in him as Reason, therefore the reason of Perfected Humanity or of God must be the reason of Love. What is the reason of Love? Grace—that is, doing the good. Doing the good therefore represents the activity of God and of the Perfect Man, and is therefore equivalent to doing the truth, for it is acting in accordance with the reason of Perfect Man.

This represents in brief the whole argument of the Epistle, which concludes with the last stage in the argument. God must include Perfect Humanity, but He must always be more, which brings us to the third postulate announced in the Gospel—God is Spirit. A man cannot do more than do the Truth as he sees it, but he can only do the Truth on the assumption that he never sees it all, because it is perpetually coming ;

this necessitates that fellowship and communion which represent that larger Truth which is always outside him, and is included in Spirit.

But all this hinges on believing in God, therefore Faith is the real victory.

The Father then revealed Himself as the Light of Reason from the beginning, but the Son revealed him as the Light of Grace, the reason of Love, teaching that God must represent Perfection. That is the reason for the second statement here. In the world there is darkness, because a finite creature can only be taught perfection by realising imperfection; but in God there is no imperfection whatever. Hence believing in a perfect God is to walk in light, to live in the light of His love. Darkness is where God is not. It stands in the first instance for ignorance of God, and specifically for Hate. To have fellowship with God, therefore, means to live and act as in His light. To say that we are in communion with Him, but to live in hate, is to lie, and not to do the truth, even if we acknowledge it. But the living and acting in His light reproduces the fellowship with our fellow-men which we have with God. This fellowship, like every other earthly thing, is bound to be imperfect, and is broken whenever we act out of harmony with it. To act out of harmony with our fellowship with a perfect God of Love is to do a lie and to become conscious of separation. That consciousness is in the Johannine writings termed Sin. It is extremely important for the full understanding of the

argument of the Epistle to note that sin is not an act, but the resultant consciousness. As joy is to him the consciousness of being loved, sin is the consciousness that that consciousness has been lost. It is not the feeling that one is imperfect, but that one has acted out of harmony with Love. It is like a discord which cannot be harmonised. How then is sin to be got rid of? By forgiveness. Forgiveness between man and man is sealed in heaven. How do we know? The Cross, the Blood of Jesus Christ—these are the symbols and the proof. Now to-day there are many who think this superfluous. They point, for example, to the forgiveness of his brethren by Joseph, and ask where does atonement come in? Now there is no denying that Joseph's forgiveness is as perfect an example as Christianity can furnish. And we may add that the faith of Socrates in a good power, as described by Plato is as perfect an example of faith as could be found in the Israel of God. But these are exceptions. They that are whole, said our Lord, need not a physician. We do not argue that medical skill and treatment are unnecessary because there may be individuals who never require a doctor except for a death certificate. The common need of humanity has to be borne in mind; and just as the average individual requires the aid of medicine, so he also requires the aid of a Mediator. Now it is easy to speak about the simplicity of mutual forgiveness to-day, when the Cross has impressed it upon the mind of the world. But it is not so simple as it

looks. The sinner is by no means always a sinner against a fellow-creature in particular. Sin is an offence against our Self and against the Love in us which represents God. The real struggle of religion is not between man and man, but between a man's higher and lower consciousness. It is an internecine struggle, an exhausting and incapacitating warfare. A definite mediator is required, a cogent and impelling witness that the Love of God is not and cannot be exhausted. Every example of forgiveness is, of course, in its degree a mediation and an atonement, but there is required a universal witness to the divine truth, and that God has furnished in the sufferings and death of the Lamb of God. If it be asked, why should not the tragedy of the death of any other malefactor be chosen? the answer is, that none other has been chosen, that Calvary has no rival whatever in the world, and that the Christian religion has proved itself to be superior to every rival. And the reason is twofold. It is the only religion which holds before us a Perfect God and a Perfect Man, and a Perfect Act—Atonement—in which both co-operate.

The highest act of which the human mind can conceive is that of Almighty Power stooping to suffer, which is the cardinal fact in the Christian religion. It is, moreover, absolutely in harmony with Nature. We have heard plenty about Nature, red in tooth and claw; but it is in harmony with the revelation in Man, because it exhibits in all its force the Law of Sacrifice, and the Law of Sacrifice is the final

Law of Love. Nature has invariably sacrificed the lower to the higher. Man would never have been evolved if she had not, and it is in the Christian conception of Creation as being an evolution of Love, that the Law of Sacrifice is reconciled with a God of Love. It is quite true that no bloodshed has been spared, either in Nature or in the history of Man, but it is undeniably true that the result has been the evolution of a Christian civilisation which, however imperfect it may be, however impotent in the face of evil, nevertheless does not acquiesce in that imperfection, and does not approve that evil, but wages war against it. It is therefore in harmony both with Nature and with the history of man, whose inward consciousness has always led him to sacrifice in some shape or form, to reconcile his erring nature with his higher consciousness, that a supreme and perfect Sacrifice should be held out to man as the means of reconciliation with God. This then is the meaning of the next statement, that the blood of Jesus Christ cleanses from all sin the man who steadfastly walks by faith in a God of Love who is perfect in all His ways. The reading *Ἰησοῦ* cannot be accepted, although vouched for by the strongest combination :

Ν (Sinaitic), Β (Vatican), C (Cor. Ephræmi Syri.).

The reading of A (Alexandrine), *Ἰησοῦ Χριστοῦ*, harmonises with Johannine usage. No doubt Heb. x. 19 may have led to the change—blood of Jesus. But John uses Jesus of our Lord in His human capacity; Jesus

Christ is invariably used in His divine function as Son.

Confession of Sin.

If we say that we have no sin we are deceiving ourselves, and the truth is not in us. It is the primal test of Truth, and it is exactly here that Christianity proves its superiority to Stoicism. Truth is mighty and prevails, but it must begin at home. Know thyself is the same dictum, apart from faith. To know one's limitations is a matter of human wisdom. To be ignorant of one's own faults is sure to lead astray. But that is not the point in question. It is the acknowledgment of having rebelled against a higher Power, and the submission to that power which is connoted by having sin—and that is the foundation of Truth. For Truth is always greater than fact, just because it includes God. But if we admit and confess our offence against the higher Power, then He in His Perfection of trust and justice does forgive our sins. To admit the whole Truth to ourselves is to receive the forgiveness of God. Our perfect faith in Him is reciprocated, and our unrighteous and wrong frame of mind is absolutely cleansed by the redeeming power of a Perfect Love. This famous passage, so often used to support habitual confession to a priest, really excludes it. We confess our sins to God—that is, admit them in our own inner consciousness—just because we believe He represents Perfection. To confess them to a human being, unless, of course, we have sinned against him in particular, is degrading and not uplifting, unless we clearly feel his moral superiority.

This does not mean that we think we are morally superior. But it does mean that confession to a human being, unless we are driven to it by a conviction of his moral superiority, is purely formal and therefore servile. To confess our sins when we are taken to task about them and brought to a sense of conviction is one thing ; to confess them to a man as a routine just because he has a dog-collar is not as reasonable as confessing them to a S. Bernard dog, which we do recognise as a perfect species. It may be argued that an ideal parson should inspire others with a sense of his moral superiority. That doubtless is so, but is irrelevant. The question is, What is the *rationale* of confession of sin? Habitual confession makes it depend on the acknowledgment of a sacerdotal function in a human being. It means in effect the acknowledgment that what he says is an offence against God, and not what we feel to be so. It lowers the standard, which ought to be nothing less than perfection, to a conventional and arbitrary code. That the two may be combined is, of course, true, but the deciding factor is still the same—the acknowledgment of the moral superiority of the confessor who acts in the name of God. It was John the Baptist to whom the multitudes confessed their sins—not Jesus Christ, Who came eating and drinking, and of whom they said, “ Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners.” A specious claim to holiness discredits, whereas the confession of sin gives credence.

But the argument is taken a step further. To

deny the reality of sin, to say that we have no sin is simply self-deception. It is a failure to get at the real truth of things. But to say that we have not sinned—to claim that we are exempt—to arrogate to ourselves a holiness which others do not possess, is to make God a liar, because it recognises Him but usurps His place. We can ignore Him, and refuse to acknowledge that there is perfection anywhere, and that, of course, we have not sinned. But this is our falsehood, for God does exist by the general admission of the corporate conscience. But to recognise His existence—and yet claim never to have offended Him—this is to make Him and not ourselves a liar, and it is no longer only the Truth that is absent from us, but Love itself, which stands for God.

These two propositions are so characteristic of John, and so important in their bearing upon all Christian dogma, that they must be stated explicitly in logical form. The first syllogism will run something like this.

There is no Perfection—that is, no God.

Therefore there is no Sin.

But the universal testimony of

Conscience says there is ;

Therefore our individual

conscience is false,

and Truth cannot be recognised by us.

There is a God—that is, Perfection.

Therefore there is Sin.

But we have never sinned,

Therefore God must be a Liar,
 who had provided Atonement,
 and His Logos—that is, Love—
 Cannot be in us,
 or it would have convicted us.

The first position—Unbelief—destroys the witness of the world.

The second destroys the witness of the Christian.

Though many passages are quoted in the Gospel, one passage must be quoted here to illustrate the use of Logos in this passage, because it has suggested it. “And when he has first reconciled the person wronged (ὅταν δὲ ἰλεώσῃται τὸν ἡδικοημένον), let him go,” he says, “into the temple after this to ask for remission (ἄφεσιν) of the sins which he committed, calling to his aid as Paraclete the blameless reprover in his soul (ἐπαγόμενος παράκλητον οὐ μεμπτόν τὸν κατὰ ψυχὴν ἔλεγχον), who rescued him from incurable calamity, remitting the death-bringing disease, and changing it entirely to soundness” (ii. 247, *De Victimis*, § 11).

Jesus
 Christ, a
 Paraclete

The beginning of the whole paragraph, εἰάν τις ψεύσεται περὶ κοινωνίας, establishes a still closer bond.

The transition to the Paraclete is now perfectly natural. The full examination of John's use will be found in the Gospel. But here a further quotation must be made. Philo is speaking of the restoration of the Jews scattered all over the world. He represents them as

being guided by a divine vision and "ready to make use of three Paracletes of reconciliation with the Father. (τρισι χρησόμενοι παρακλήτοις τῶν πρὸς τὸν πατέρα καταλλαγῶν.) One, the reasonableness and goodness of the one appealed to; second, the holiness of the patriarchs; third, the betterment of those who are being led to a truce and reconciliation (ii. 436, *De Execrationibus*, § 9).

At the present stage of the writer's thought there is little doubt that he conceives of Jesus Christ as the one Paraclete—the Logos of Life—Grace; and S. Paul as the other Paraclete—the Spirit of Truth—Truth.

But on further reflection, by the time he writes the Gospel, he has found this inadequate. At this stage he uses the Pauline "Son of God," or rather "Son," to denote the special relationship of Jesus Christ; but his doctrine of the Logos is not yet fully developed. The Logos and Spirit are the supreme attributes of God, of which Love and Truth are the human reflections, and Reason and Conscience are the forerunners or antecedents. Grace, like light, becomes the mode of manifestation. In the Apocalypse, Jesus Christ is the Chief Elder, and S. Paul is the twelfth, Love divine and Life or Love, whereas the Lamb takes the place of the Logos as Truth, the Logos being the Father. My little children (τεκνία), he goes on, I am writing this in order to prevent you from sinning. It is very natural to suppose that this mode of address betokens an old man, but this cannot be sustained. The use comes from Gal. iv. 19 :

“ My little children (τεκνία), with whom I am again in travail until Christ be formed in you ; ” whence it passes into the Gospel, John xiii. 33 : “ Little children, yet a little am I with you.”

τεκνία occurs seven times in S. John, and these other two examples are the only others in the N.T. It certainly denotes affectionate regard, and probably indicates that the writer has in his own mind definite people, in spite of the general nature of the Epistle. And if anyone sins we have a Paraclete in communion with the Father, Jesus Christ the righteous, and He is a reconciliation or sacrifice (ἱλασμός) for our sins, and not for ours only, but for the whole world. καταλλαγαί in the passage above quoted = ἱλασμός.

Philo, referring to the keeping of the Pass-over as the atonement (ἱλασμός), mentions Noah. This is the first man to be proclaimed righteous (δίκαιος) in the sacred writings (i. 532, *Cong. Erud. Grat.*, § 17).

“ The high-priest of the Jews,” he says in another passage, “ makes prayers and thanksgivings not only on behalf of all the race of men, but also on behalf of the parts of nature, earth, water, air, fire, thinking that the world is his fatherland, as it is in very truth, on behalf of which he is wont to propitiate its leader by entreaties and supplications, imploring him to impart his own kind and gracious nature to his creature ” (ii. 227, *De Monarchia*, II, § 6).

Just as Noah, the righteous, was regarded by him as giving the world a new start after the Flood, so Jesus Christ is regarded as a Paraclete,

whose perfect sacrifice can give a new point of regeneration to every individual. The sin of the world is here regarded as the cause of the sacrifice. The crucifixion and shedding of blood of a righteous man is a measure of its real sin against God—that is, against Love. Some did it in ignorance—the soldiers and actual instruments. But the real sin lay somewhere, especially upon those rulers who exhibited hate, and Judas, whose falsehood betrayed him.

But the world and Hate did not succeed after all, but only turned this act into a means of cleansing the world of Hate and Sin. But though this Paraclete is a representative of humanity at the throne of God, and is able to redeem to the uttermost, nevertheless the deliberate breaking of the commandments of Love is not consistent with knowing God. Knowing God means obedience to the dictates of Love. Whosoever keeps and observes His Logos, and lives a life of love, in him truly the Love of God has been perfected. It is this conscious striving which gives the assurance that we are actually in Him. He that says he abides in Him ought to walk even as Jesus Christ walked.

We are here introduced to three characteristic Johannine words: *ἐντολή*, *μένω*, and *γινώσκω*. To know God was the aspiration of Greek philosophy. To the Greek generally it was purely a matter of Reason. It was an effort to reconcile the world, as he saw it, with the idea of a Creator. Knowledge was the effort to see things as they really are. But there was no attempt to make the world what

it really ought to be. The philosopher viewed the world apart from himself. That was the fallacy. He forgot that he was part of the world, and in condemning it he condemned himself. By making knowledge equivalent to pure theory, he made action dependent upon intellectual attainment. Now John makes action the basis of all knowledge. The will to do is the way to know. Hence to know God is equivalent to acting as our God dictates. To know God is the acknowledgment of a Superior, and such acknowledgment involves obedience to His will. Hence S. Paul could safely say that the world by wisdom did not know God (1 Cor. i. 21). This was the real transformation effected by Christianity, and it is this which makes the Christian religion supreme still. The Will is the foundation of knowledge of God, and His Commandments are the foundation of all lasting civilisation. ἐντολή is substituted for λόγος—the usual word in Philo for the ten commandments—because John gives to that word a fuller and more potent meaning which sums up all commandments. To say that he refers to the ten commandments is quite true. He does not exclude them, but knowledge of God no more consists in keeping the ten commandments than in observing the laws of Athens. But it is a beginning. It is an A B C. But to keep His Logos, to observe His love, there that knowledge is perfected. τηρέω is another Johannine term. Its origin is probably Sirach xxix. 1. He that doeth (ποιῶν) mercy will lend to his neighbour, and he

Keeping
Com-
mand-
ments
and
Keeping
the
Logos.

that strengtheneth him with his hand keepeth commandments (τηρεῖ ἐντολάς). The use in Matthew (xix. 17, τηρεῖ τὰς ἐντολάς; and xxviii. 20) is probably dependent upon the Epistle of John. At any rate the baptismal formula of the Trinity is certainly later.

But there is a still closer intimacy than keeping His Logos; and that is actually to abide in it. Whether it is to abide in Him, or to abide in His Logos, it is all the same. It is the abiding communion and fellowship of the closest and most intimate human tie which dispenses with commandments; a fellowship of heart and mind which actually makes His people one; a constant observance of every phase and gesture of displeasure; a sensitiveness to every thought and wish—that is the ideal Christian life in which Love takes away sin, and atones for every offence against it by the sorrow which it causes.

“This affliction (ἡ κάκωσις αὐτῇ) is atonement (ἱλασμός); for indeed on the tenth day he redeems (ἱλάσκεται) our souls from evils. For whenever he banishes pleasant things we seem to be afflicted, this is truly to have God propitious” (i. 121, *Leg. Alleg.*, iii. 62).

III. Ἑνρεσις. THE FINDING

III. The Finding (ii. 7-17) of the Logos in Love of the Brethren. Beloved (ἀγαπητοί) is quite general. All are included except those who do not wish to be. “I judge no man” (John viii. 15), said the Logos. But the Logos which he speaks judges everyone that hears it, because Truth has this power, that Reason must accept it once it is heard or destroy itself. It is not a new com-

mandment that I am writing to you, but an old commandment which ye had from the beginning. From the very beginning of creation Love has been the commandment implicit in the love of man for woman; in the very nature of things kinship has proclaimed the law of love, so that one touch of nature makes the whole world kin. They all alike love. It is the most absorbing business of life.

“To mak’ a happy fireside clime
For weans and wife,
That’s the true pathos and sublime
Of human life.”

It is the one inexhaustible topic of drama and romance, of poet and artist. Love has never been without witness (Acts xiv. 17).

Nevertheless there was a definite and explicit commandment given in due time, contained in the Decalogue and summed up in the Deuteronomic code and by Jesus Himself as love to God and love to one’s neighbour. So the old commandment, not Nature’s first implicit and instinctive command, but the commandment, the old one, is the Logos which they who were acquainted with Moses had heard. This the Therapeutæ used and studied and expounded in many a hidden meaning (ii. 484, *De Vita Contemp.*, § 10).

Again, *πάλιν* is a characteristic Johannine use. It invariably recalls the *παλιγγενεσία*, or rebirth, which is his central doctrine. It runs right through the discourses of the Gospel—the seeing again, the coming again, the saying again. In

the Apocalypse the second voice from heaven (x. 8) and the second Witness to the world (x. 11), the first being that to the Churches, are described.

This is its only occurrence in the Epistle, and it is of paramount importance. It marks the New Testament, the new law, and the new man off from the old. The Old Testament was political, the New is spiritual; the old law was national, the new is universal; the old man was a subject, the new man is a Christian. The coming of the Logos in flesh has, as Marcion said, abolished the Law and put a person in its place, because the person has simply embodied the spirit of the Law, and left the letter behind. I am writing or I am proposing a new law, a new commandment, something which is equally true in it (that is, the Logos which ye heard, or in Him) and also in you, because the darkness of the old world is passing away (*παράγεται*), and the light, the genuine light of Love and Grace, is already shining. Hate is already in eclipse. The destruction of Jerusalem, following upon the utter discomfiture of Nero, are signs of the dawning light. "For as when the sun has arisen, the darkness vanishes, and everything is filled with light, in the same way when God—the Sun in the realm of thought—arises and shines upon the soul, the gloom of vice and passion is scattered, and the purest and most lovable form of radiant virtue shines forth" (ii. 403, *De Caritate*, § 22). So he that says he is in the light now, even if he is a Jew, even if he keeps the law, yet hates his brother, is in

the darkness until now. *ἕως ἄρτι*: "Until now ye did not ask anything in My name" (John xvi. 24).

These connecting links with the Gospel are, of course, obvious. But the question of precedence has always been most perplexing. On the assumption that the Gospel is historical, the problem is absolutely insoluble. For in that case the Epistle must be dependent upon it. Yet how can one conceive that the writer should calmly appropriate the teaching of the Gospel in this way? The Epistle says, "Again a new commandment I am writing to you." Jesus said, "A new commandment I am giving to you." If this is a genuine utterance of Jesus, and preceded the Epistle, all that can be said is, the Epistle is an idle repetition. On the other hand, assuming that the writer had already put forth the Epistle, and rewrote the Gospel in his own terminology and from his own point of view, the assimilation is natural. *ἀδελφός* is, of course, Pauline and Matthæan (v. 22), though both go back to Philo. But the connotation in John is that of Philo and not of S. Paul. In Paul it invariably denotes a member of the Christian communion, if unqualified. With John the use is, as in Philo, universal. He that loves his brother abides in light. It is his perfect environment; and this means that there is no cause of offence (*σκάνδαλον*) in him. He is as harmless as a dove. The history of the word "scandal" is a sufficient condemnation of the modern world. The harmlessness of real Christians has become

Brother
in
S. John.

the talk and gossip which show the virtuous person's delight to find that there are sinners in the world.

The real Christian lives in light, it matters not what scandal may say. On the other hand, he that hates his brother is in darkness. Hate surrounds him on every side. All his deeds are wrought in hate. There is no object or purpose in them. Hate has blinded his eyes. He has no outlook but himself.

The next verses are at first sight most perplexing. The first point to be grasped, however, is that they are all introductory to ver. 15—the one absolute prohibition in the whole of the Johannine writings. Yet it is sufficiently comprehensive, and vers. 15–17 are in many ways the most characteristic utterance contained in them. They introduce his great division between the world (*κόσμος*) as constituted and organised as a society around them, and the *κοινωνία*, which he represents. Those whom he addresses form a *κοινωνία* between the two. He introduces the letter by “We write,” representing the Christian communion. He emphasises the fact that those to whom he is writing do not belong to the world. But it is plain that some of them are genuine Christians, others are rather inclined to the world. *τεκνία* or *παιδιά* always represents the former. *ἀγαπητοί* = *ἀδελφοί* is to be understood in the light of 1 Pet. v. 9: your brotherhood which is in the world, as distinct from the brotherhood which is definitely part of the flock. *πατέρες* and *νεανίσκοι* are explained by the following:

“The young men (οἱ νέοι) who were specially selected from those in their order with all care, being eager, as good and noble youths must be, to attain to the height of virtue, just as genuine sons (υἱοὶ γνήσιοι) emulate each other in doing service to their fathers and mothers, thinking that their common parents (κοινούς αὐτῶν γονεῖς) are more natural than those by blood” (ii. 482, *De Vita Contemp.*, § 9).

These Therapeutæ evidently had their elders and their younger—πρεσβύτεροι and νεώτεροι, as referred to in 1 Pet. v. 1–5. If we imagine, therefore, a communion of these liberal-minded Therapeutæ, whose elders were still more or less old-fashioned, but whose younger men had imbibed some of the Christian teaching, we shall perhaps arrive at the readers which S. John had. These were scattered through the world, but no doubt those in Alexandria are mainly in view. The next difficulty lies in the threefold γράφω, followed by a threefold ἔγραψα.

Those who think the above explanation somewhat strained will hardly deny that this threefold agglomeration and repetition have some significance. We may at once dismiss the explanation that the past tense refers to a former letter. Nor, on the other hand, is it quite likely that the variation is simply that of the epistolary aorist. No doubt this is often the case in S. Paul, where it occurs quite casually. But there is nothing parallel to this. It will be found that the best explanation is this: The Christians in the order are addressed first: τέκνία. They have definitely been baptised.

Little
Children
are
Chris-
tians.

The fathers are next marked out, that is, the elders, though not so termed, who still hold mainly to their traditional views; and then the young men, who might in any case be called neophytes, but are nevertheless inclined to become Christians. He first gives the main reason for his writing, as specially adapted to each order, and he then very naturally gives us the aorist, the antecedent cause, or predisposing cause, which led him to write. First, therefore, he gives his own object, then he gives the predisposing condition in each class which led him to frame his injunction. But they are all with a view to the general injunction—Love not the world, nor the things in the world. In any case the writer has in view two classes of readers, those who have definitely become Christians like himself, and those who are only on the way to it. *τεκνία* certainly refers to Christians, and in the first instance those of Alexandria who had been converted by the preaching of Mark. The first reason given to them is that they shall not sin. The second is that their sins are forgiven. But the antecedent and predisposing cause of all is that they have got to know the Father (ii. 14). The use of *παῖδιά* here is naturally suggested by the thought of the Father. It is the special term of endearment. It unquestionably goes back to the use of the Saviour (Mark x. 14), still part of the Baptismal Service. But it would be, obviously, quite a wrong inference to say that it refers to infants here. It plainly does not, no more than in the other similar reference in John xxi.

5, where it refers to the disciples. A little one is a believer. Now we come to the message to the fathers or elders. It is quite out of the question that the term means natural fathers, for in that case we should be compelled to take the other terms in their literal sense. Their message is as perplexing as their name, and is reflected in the neuter (τό), which the Vatican (B) has here. Moreover, the message is repeated in identical language. There is no advance. The predisposing cause is the cause that still remains—that they have got to know Him that was from the beginning (τὸν ἀπ' ἀρχῆς). This cannot possibly mean Christ. It is precisely not the same as ὁ ἀπ' ἀρχῆς (i. 1). To identify these is to confuse the message and the person. The Logos in John is in the beginning. All Johannine usage makes it certain that τὸν ἀπ' ἀρχῆς is the devil. ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει, the devil sinneth from the beginning. These fathers had got to know the Father long since. But in their secluded rapture they had not got to know the real devil at work in the world. A fantastic supernatural power had indeed been premised. They, of course, rejected that. But the gap in their knowledge was the fact of evil, which their philosophy calmly ignored. Still less were they conscious of sin themselves—a self-knowledge which went deeper than the “know thyself” of Greek philosophy. Here is revealed the second God with which Marcion was credited—the Prince of this world. It was a real power. It was a power which the Son of God was manifested

**Fathers
are
Original
Thera-
peutæ.**

**Young
Men are
Converts.**

to destroy. It revealed itself in antagonism to the works of Love. It was darkness visible, and concentrated in creatures of flesh and blood. So their knowledge of the Father was only superficial. They had yet to learn that He can only be truly realised in the Son—not the Sun in Nature, but the Son in flesh and blood. The message to the young men now becomes full of meaning. He is writing to them because they have actually faced and overcome the Evil Power—*πονηρός*—as has been shown elsewhere, meaning specifically Hate. Partly through their training under the fathers, and its logical conclusion, they have realised, more than their teachers, that the real struggle is against the world of flesh and blood, and it is in that struggle that the real communion is formed, and truth is found. But the predisposing cause is that they are strong. They have the capacity and the vigour for action in them. The fathers have prepared the way, the future must remain with them. And the Logos of God—the Truth—has been implanted in them and abides. It can never be ousted. It may be obscured. It may be ignored. But get rid of it they cannot. It will always be there, an inescapable conscience, and they have actually overcome the supreme falsehood, Hate; they are now equipped to fight its other and feebler manifestations. There now follows the supreme prohibition. Love not the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. Philo is the source of this. “It is as impossible for love

towards the world to exist together with love towards God as it is for light and darkness to exist together" (ii. 649, Fr.). Now this must be taken in connection with the dictum in the Gospel (John iii. 16): "For God so loved the world that He gave the only begotten Son, that everyone who believeth in Him should not perish, but have eternal life." It is evident that *ὁ κόσμος* means the world apart from God—the things in the world—the world conceived as a place and an entity apart from its Creator. It is not a prohibition of intercourse with the world of men and women. Rather is it the precise opposite. The men and women in the world are all that the world exists for. To love the world apart from them is to love the world apart from God. It is, however, a moot point whether the writer who penned the prohibition in the Epistle had not moved a stage further when he penned the Gospel. The answer lies in the High Priestly Prayer (John xvii. 9): "not for the world do I ask (*ἐρωτῶ*), but for those whom Thou hast given Me, because they belong to Thee." This clinches the matter. The world and those who refuse the Father represent falsehood. It must be left. The Christian cannot love a lie. A man and a woman, therefore, are either God's possession or they range themselves against God. There cannot be any other alternative. The viewpoint is that a man and woman are only lovable in as far as they acknowledge their Maker—that is to say, in as far as they believe in Love. For this is the reason given for the forgiveness

The
Meaning
of the
World.

of sins. Your sins are forgiven to you, on account of His name—Love. It is for Love's sake that the world and the things in the world are to be loved—not as separate entities and not for their own sake.

We are not at present concerned with the question whether this position of the writer is sound. We are concerned with what is his own thought. On the face of it the prohibition seems to give the *rationale* for monastic seclusion and severance from the world. In the light of the passage from the Gospel, such an explanation is impossible. If God loved the world, the Christian must also love the world, in some sense; and that sense evidently is that as He sent His Son into the world to save it, so the Christian must go into the world with that message. And it is that message which the writer sends into the world with his Epistle. But there must also be a sense in which the Christian is not to love the world, and that is, he cannot love the world for its own sake, but simply for the love of God; if he loves the world for its own sake, the love of the Father is not in him, because everything which is in the world, the desire of the flesh, and the desire of the eyes, and the vain pomp and glory of this world, is not from the Father but from the world.

Now there is no room for compromise here. The writer has left no loophole for escape from his prohibition. The desire of the (ἐπιθυμία) world is condemned wholesale, and its life (βίος) is described by a different word altogether,

implying its vanity and quackery (ἀλαζονεία). These terms must now be investigated, for they have become part of the Baptismal Service, and also of the Catechism in the Book of Common Prayer. ἐπιθυμία is the word used for coveting, and represents the last commandment. Lust was the word used to translate it, and it was a good word. The word has now partaken of the nature of the prohibition. It therefore begs the question of interpretation. The lust of the flesh is thus explained to mean the desire for what is wrong, as, for example, the enumeration in the tenth commandment. But the writer does not simply condemn coveting. He does not prohibit the desire for other people's property—nothing that is thy neighbour's. He condemns the desire of the flesh for anything in the world. He does not recognise the desire of the flesh as having any part in Christianity.

**Desire
Con-
demned.**

To say that he could not mean this, as Tertullian and others said of Marcion, because it was absurd, is entirely wide of the mark. There is nothing absurd about it. Desire, of course, implies the wish to get and to possess. This is what he condemns. He only recognises a desire for the Father. He discountenances all private property whatever. Starting from the premiss that it is the Christian's duty to aim at perfection, that eternal life is a life entirely independent of the flesh, that the flesh is a hindrance and an obstacle, he must train himself as an athlete, so that he eventually desires nothing but it, and to further the know-

**Lust
of the
Flesh.**

ledge of it among his fellow-men. That is the sole object of his existence, to publish abroad the Kingdom of God, and nothing else has any part in his life. "So great, and so exceedingly evil is desire (ἐπιθυμία), or rather, to speak the truth, it is the spring of all evils. For from what other source flow thefts, plunderings, cancelling of debts, false accusations and outrages, and in addition destructions, adulteries, murders and all evils, public or domestic, sacred or profane? For truly desire is the arch-evil passion (πάθος), of which love (ἔρως) is one most trifling offspring—for money, for glory, for rule, for beauty of body (κάλλος σώματος)" (ii. 349, *De Concup.*, § 2). So this leads to the desire of the eyes—the strongest and most powerful of the senses, and in fact the one which, as a rule, awakens the desire to get possession.

Lust
of the
Eyes.

Vain-
glory
of Life.

This comprehensive and inclusive description rules out possession altogether. It is from this point of view that marriage is condemned. There cannot be the least doubt that this passage is here correctly interpreted, and, taken in conjunction with the Apoc., the men purchased from earth (xiv. 3), and with the Gospel, the men whom Thou gavest Me out of the world (xvii. 6), this teaching harmonises completely with Marcion's teaching about marriage. The fact is that Marcion and the Therapeutæ were probably at one in this, that they ruled out all kinds of slavery. Marriage as viewed in the Old Testament law is slavery, slavery of body and mind. From desire the transition is

obvious to those who already possess so much of the world's goods that they are able to defy both God and man, which leads to ἀλαζονεία τοῦ βίου—"vain pomp and glory of this world." The following is the classic illustration of the term from Philo (ii. 402, *De Caritate*, § 22): "Having by such indications humanised the minds of those who live according to his constitution, he separated them from the arrogance and vain pomp (ἀλαζονείας) of the most grievous and oppressive evils which the many cling to as the greatest of goods, and especially when riches and glory and authority supply unlimited abundance. For vainglory (ἀλαζονεία) often flourishes among men of no importance and no repute, as also each of the other passions and diseases and infirmities of the soul. But it does not receive any further growth or increase, but is extinguished like a fire for lack of material. But it shines among the great who, as I said, have supplies for this evil in riches and glory and authority, with which they are sated, just as those who, having taken their fill of much wine, become drunk and act as drunk towards slaves and free and sometimes whole cities. For abundance brings forth insolence, as the logos of the ancients says."

It is plain, therefore, that βίος denotes the world without God; it is not from the Father but from the world. It is from the life of the world that they are thus redeemed—from all desire for anything in it, and unquestionably from any participation in its life. For the world, like the darkness of Hate—the world

Desire
and
Will.

and all its devices is passing way (*παράγεται*), and all the desire for it. But he that does the will of God abides for ever. He shares eternal life here, and he inherits it hereafter. *θέλημα* is the divine equivalent of *ἐπιθυμία*. It is the will of God which produced the world (Apoc. iv. 11), it is the will of God which begets the Christian, not the will of the flesh, nor the will of husband (John i. 13), but God Himself. It is His will that is prayed for in the Lord's Prayer, and the accomplishment of that will is viewed as being in sovereign independence of the life of this world, and therefore begetting children is out of the question for them. They have specially been selected from the world's offspring for the one purpose of being instruments in transforming both the world and its children into the will of the Father. The Pauline original of the passage is 1 Cor. vii. 29: "But I say this, brethren, the season (*καιρός*) has been shortened in order that for the future those who have wives may be as if they have them not, and those who weep as if they did not weep, and those who rejoice as if they do not rejoice, and those who buy as if they do not possess, and those who use the world as not abusing it; for the fashion of this world passeth away (*παράγει*).” If Eusebius is right (iii. 30), Paul did leave his wife for the sake of the Gospel, and this passage certainly lends colour to the supposition. At any rate, Marcion—apart from his own logical theory, had very good authority for his attitude to marriage, both in the Gospels and in the writings of S. Paul.

IV. Φανέρωσις. THE MANIFESTATION

The central part of the writer's exposition has now been reached. The Love of God means the renunciation of the world and all its pleasure, for that is in effect what the writer connoted by desire. He turns now to the positive meaning, which is contained in the Faith, Hope and Love of the Logos. These qualities are all implicit in human nature, but their essential meaning came through Jesus Christ. The very term by which He greets them shows the vitality of the Logos which He left behind Him. It is a last hour. It is, as we say, the eleventh hour. The question arises again whether the writer is here exhibiting a stage of thought which he afterwards abandoned. It affords a most interesting comparison with S. Paul's development. There cannot be any doubt that S. Paul's mind experienced a complete revolution. We know that from his conversion. It is also quite plain in his eschatology. He clearly looked forward in 1 Thessalonians to an apocalyptic climax. With equal certainty 1 Cor. xv. and Romans viii. reveal an evolutionary process. It can hardly be doubted that Philo is responsible for the change. Now John inherited both Philo and S. Paul. He was obviously brought up on both. From the first, therefore, he conceived of creation as being developed by natural law. There is no trace in this Epistle of rabbinical methods or Jewish thought. His mind, therefore, shows a parallel development.

IV. The
Mani-
festation
(ii. 18—
iii. 12)
of the
Logos.
(1) Faith
(ii. 18-24).

There is no sign of any violent revolution. Development there certainly was, but it was ordered and natural. ἐσχάτη ὥρα here = καιρὸς συνεσταλμένος in the last quotation from S. Paul. It is a time of stress. It represents the κρίσις of the Gospel. The destruction of Jerusalem was certainly in the background. It was a time of unsettlement, of doubt, and to some extent of panic. It is quite clear that it does not mean a general conflagration and consummation of all things. But it is equally certain that the other Paraclete had not yet shaped itself in the mind of the man who penned the Epistle. The Antichrist which they had heard of may be the apocalyptic of Mark, or it may be that of 2 Thessalonians, or indeed both. But the question is more than academic, because the whole view of the teaching of Jesus hangs upon the answer. It is much more likely that Mark xiii. is the origin of Antichrist than the reverse. On the other hand, unless the accepted date of the Crucifixion is much too early, it is very difficult to explain some of the inferences without Caius and his maniacal doings in the background. This passage would, however, seem to confirm the substantial authenticity of Mark xiii. Even now many Antichrists have come into being. The siege of Jerusalem produced many—of a kind. But those are not in view. The writer is thinking of those Christians who recanted under the Neronian persecution. *The* Antichrist has come and will come again (ὁ ἀντίχριστος; the article should be retained

with the Alexandrine (A) MS.). There is now the same play with the word ἐξ that we have in the Gospel. They went forth from us, but they were not of us ; for if they had belonged to us they would have remained with us. There could not be a better example of the Johannine view of κρίσις, or judgment, than this, and of the automatic action of the Truth. Those who left only showed that they recognised the Truth for which those who were left stood. They recognised it, but did not acknowledge it. But by leaving they gave their unconscious testimony to the fact that the others did.

**S. John's
View of
Judg-
ment.**

Thus John recognises too that those who left did so in sincere conviction, but their action made it manifest that they did not, any of them, belong to them. Marcion himself showed this later. The same was the case with Tertullian. The Church and the State are organisms which must in the nature of things continue. They are necessities. To endeavour to destroy them is futile, but anyone can leave them, however unjust may be the severance, as a witness for Truth. The Truth which Marcion stood for has survived, but Marcionites have disappeared. Ye have a chrism from the Holy One, that is God Himself—χρίσμα (Exod. xl. 15)—is from S. Paul. "He that secures us with you into Christ and anointed us (χρίσας) is God, who also sealed us and gave the pledge of the Spirit in our hearts" (2 Cor. i. 21). This anointing and enlightenment is a transformation of the whole mind, which views the whole world in a different perspective. It

is not limited to theology. It is not an addition to their knowledge. It is a regeneration of all knowledge, a renaissance of the Spirit. "We received not the Spirit of the world, but the Spirit which is from God" (τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ)—I Cor. ii. 12—and ye know all things (οἴδατε πάντα)—I Cor. ii. 20—because the Spirit searcheth all things (τὸ πνεῦμα πάντα ἐραυνᾷ), I Cor. ii. 10.

It will be evident, therefore, that πάντα and not πάντες is the right reading—following A again as against N and B. πάντες is due to dittography from πάντες in the previous verse 19.

It is this universal vision which is indicated, which belongs to those whose minds leave all earthly things and limitations of form and follow the essential meaning and leading of the Truth. So he wrote to them not because they were ignorant, but because they know the Truth, and therefore know that any falsehood is excluded from it. This comprehensive knowledge is not a matter of human learning, but is concentrated in one supreme Faith. For THE TRUTH to S. John is THE FAITH, and the Truth is that Jesus is THE CHRIST. He that denies this is not merely a liar, but THE LIAR, because he rejects THE TRUTH, which makes everything else true, and without which everything is a lie. And therefore this is THE ANTI-CHRIST—he who denies the Father and the Son—involved in the above belief. Not Nero alone, not the many who had each his own particular fancy; but the real opponent is the one

The
Truth
and the
Faith.

who denies the Truth. It is easy to see here a mark of immaturity. The mature John speaks in terms of the Logos, which identifies the Father and the Son, not the Christ, which becomes only a stepping-stone to the whole truth. But the Logos is at the back of his mind all the time. ὁ ψεύστης should be contrasted with ψεύστης (ii. 4, iv. 20). A Liar is simply one who does not live up to his profession. The man who has got to know God is the one who keeps His commandments. The man who loves God is the man who loves his brother. If he says the first and does not do the second he is a liar. But THE Liar denies God altogether—not in word, which is a detail, but in deed and in truth.

The Liar
rejects
Love.

So now he that denies the Son cannot claim to have the Father. The assumption is that Jesus Christ is the supreme manifestation of Love. This is taken for granted. It is the presupposition which every Christian has to make. The writer regards it as axiomatic. To him it is as obvious as the noonday. He that acknowledges the Son, who admits that He is Love, has the Father also. This is now clinched by the reference back to the Logos which was from the beginning, the old Commandment. If they let that abide in them, love to God and love to one's neighbour, they too will undoubtedly abide both in the Son and in the Father, because they must recognise in Him the complete fulfilment of the old. The placing of the Son first in this passage is what gives to it its point. This is the real

Faith, which was from the beginning and which now actually shines as a luminary in the world.

(2) **Hope** The writer now turns to Hope.

(ii. 25-29). It is Faith which makes the Great Assumption. It is God who is and ever must be the foundation. But it is Hope which contains Promise of the Future. But Hope in itself cannot extend to the Future life, for Hope ends with the end of life. Faith therefore gives substance or foundation to all Hope in the future life. This, therefore, is the Promise which our Faith holds out—Eternal Life. He wrote, as he said before, not because he doubted them, but simply to explain about those who were deceiving them. But as for you, the Chrism which ye received from him abides in you, and ye have no need that anyone should teach you. This personification of the Chrism is very bold, and has doubtless led to high sacramental teaching of the efficacy of the actual rite of Baptism. Now there cannot be any doubt that Baptism is implied. The “little children” are doubtless baptised believers, but it has been shown that this does not mean infant baptism. It is the substitution of infant for adult baptism which has perverted the interpretation of this passage and of many others. It is difficult to see how anyone to-day can deny that infant baptism is most agreeable to the teaching of Christ and the Gospels. It surely is a most natural development, agreeable to nature and agreeable to Christ. But at the same time it is most unnatural—contrary both to reason and experience—to interpret what

The
Chrism
has in
view
Adult
Baptism.

may be true of adult baptism as being equally true of infant baptism. That is where the Church has been wrong, and the Baptists have been right. To interpret the passage here as if it meant that the act of Baptism in some supernatural way taught the child what it could not have learnt if unbaptised is a fiction which cannot be accepted. But the natural explanation is equally sound in both cases. The Chrism teaches the Truth that God is Love, and it is this Truth which teaches at every step of the child's career. It is the entrance into Christ's flock, which stands for that Truth. The Chrism therefore teaches about everything, as they were said to know all things. It is true and not a lie that God is Love. The only thing is to abide in that belief, to believe it against an oracle. So now abiding in it, and in Him who is its exponent, if ever He is manifested, we may have boldness, assurance (*παρρησίαν*).

This characteristic word of John is fully elucidated in the Gospel. It denotes the boldness which one friend naturally has with another—the assurance which comes from intimate knowledge. The Manifestation is probably here, as in the Gospels, His coming at death. The believer is to abide in love so that he may meet Him with that absolute assurance which only love can give, and consequently may not be ashamed so as to wish to turn away from Him (*ἀπ' αὐτοῦ*) at His Parousia. The Parousia here has more or less received its final meaning. The Second Coming in the

**The
Parousia
is the end
of the
Life in this
World.**

Gospel is the coming to take the believer home to the place prepared. It is the joy of meeting again after long absence. If they know (εἰδῆτε) that He is righteous, if they have full trust in this, the basis of faith, then they logically draw the conclusion that everyone that doeth righteousness has been begotten of Him. The child recognises its father. The Christian recognises the Christ.

(3) Love
(iii. 1-12).

See what unearthly love the Father has given us, that we should be called children of God, and not mere children of earth. It is the Father's love coming from another country (ποταπήν), that is, a heavenly, which has enabled us to rise to the title of children of God. "Even if no one yet happens to be worthy to be called a Son of God (υἱὸς θεοῦ), let him strive to be adorned according to his first begotten Logos, the eldest angel, as being the archangel of many names; for indeed he is called Beginning (ἀρχή), and Name of God, and Logos; and the man according to his image, and seeing Israel. Wherefore I was led a little time ago to praise the principles of those who say 'We are all sons of one man,' (πάντες ἐσμὲν υἱοὶ ἐνὸς ἀνθρώπου). For indeed if we have not yet become capable of being thought children of God (θεοῦ παῖδες), yet we are children of His eternal image, His most sacred Logos; for the eldest Logos is the image of God" (i. 427, *De Confus. Ling.*, § 28). This passage is worth quoting again, for it gives the origin of the phraseology, and the idea at the back of the term τέκνα θεοῦ. According to John, the

Father has now given us a right to be called children of God in Jesus Christ. Nor have we only the right to be called so, but we actually are (ἐσμὲν) His children, unless we repudiate His call. This is the reason why the world does not recognise us, because it did not recognise Him. Beloved, now are we children of God—no one can rob us of the title which God Himself has given to us. No one is worthy yet, as Philo says. This is where the love of God has been manifested. Though not yet worthy He has called us His children, but it has not yet been manifested what we shall be. The Father's love has christened us, and in that we are content to abide to see what ultimately He has in store for us. For our hope has revealed to us the eternal life, of which we have been made partakers. Yet we do know that if He is manifested, we shall be like Him. We shall meet Him as man meets man; we shall have freedom and boldness in greeting our friend; and recognising our kith and kin, for we are all sons of one Father; for we shall see Him just as He is, not a different kind of being, but very man. But nevertheless it is not just the same as an ordinary friend, for He is not an ordinary and common man. He is assuredly son of God, and God to us. Therefore everyone that has this hope set upon him purifies himself even as He is pure. He does endeavour to make himself meet to be greeted by so great a Host. The hope of meeting Him acts as a great inspiration. The consciousness of His love irradiates the whole being of those who

Jesus
Christ
is our
Brother.

have set this hope upon themselves. His love and His being become a law of our being. So that he that offends against it, and does sin, becomes a lawless rebel. Love does not recognise him, but immediately convicts him. For sin is lawlessness. To live in lawlessness and rebellion is impossible for one who abides in His love. For they know that He was manifested to take away sins. It was the very object of His appearing in flesh, as a sinless being, whose whole mind was filled with the Father's love. Hence everyone who abides in Him does not live in sin. They cannot sin against Love. They may and indeed they know and must acknowledge that they do commit sins; but they do not live in a state of rebellion against Love. He that does shows that he has not seen Him, and indeed has not even recognised Him. This is the explanation of the Johannine paradox about sin. The presence of Love immediately convicts of sin; it is impossible to continue in rebellion. If we do, Love is not there. But to offend against the law of Love does not mean simply offending against man. It means grieving the Holy Spirit of God. So there is the warning not to be deceived by any merely human device. He that doeth righteousness is righteous, even as He is righteous. As the Lord Himself is sealed by His adherence to right, so also everyone who follows after righteousness is recognised as His, for right conduct is to be judged by the Spirit of Christ. That is the reconciliation of Faith and Works.

The Gospels hold before us in Jesus Christ a picture of life. S. John contends that that life must be accepted by the conscience of men as *the* life. That is, therefore, the standard of Love—the standard of Right. He that doeth sin is of the devil. Everything that fails of that standard is of the devil. This is no perfectionism or any other ism, which are modern perversions. But it simply means that a Christian judges himself by a perfect standard, and not by his fellows—still less by the world. The devil sins from the beginning. From the beginning of time there has been some kind of standard of right and wrong in the heart and mind of man. Those who fail to reach the standard of conscience in any age or any clime are doing the works of the devil. Again, there is a standard of the devil which is absolutely excluded by the Christian standard, and that is Hate. It goes without saying that Christians will often fail to reach their standard. Therefore to say that they have no sin is merely self-deception. But a Christian cannot use the world's standard of Hate and justify himself because of mere good-nature, because no harm was intended. He must act with a definite view to good. This may lead him into acts which are ostensibly harmful. He may kill his fellow-beings in fighting for his country; he may fight against his own country in response to his own convictions: John's position is that this proves his convictions are wrong, for it leads the same man to commit acts which are diametrically opposed to each other. Judged by the eternal

**The Law
of Love.**

standard of love, killing his fellow-beings is absolutely ruled out.

The Son of God was manifested for this very purpose—to destroy the works of the devil, to take away all acts which are irreconcilable with Love, and are therefore sins against God. The writer's position may be restated as follows.

**The Law
of Hate.**

The law of Love has been in the world from the beginning, and so has the law of Hate. Conscience has always made itself felt in favour of Love. Nevertheless the law of Hate has always ruled in this world. Conscience represents God. This world the devil. The Son of God—a sinless man—was sent by God for the express purpose of destroying the works of the devil, and inevitably the devil killed Him. But in so doing the conscience of man has been led to assert itself, and all good men must now approve the law of Love and repudiate the law of the devil. The Christian takes the law of Love as revealed in Jesus Christ as his absolute standard, and so, as far as he is concerned, destroys the works of the devil. Everyone that has been begotten of God—that is, of Love—doeth not sin, because his seed abides in him, and he cannot sin because he has been begotten of Love.

σπέρμα is equivalent to λόγος. The writer transfers the Stoical conception of the universe to man. “It is impossible for the world to receive regeneration (παλιγγενεσίαν) if no seminal logos is kindled within it (μηδενὸς ἐντυφωμένου σπερματικοῦ λόγου).”

The Logos, or love, is regarded as having

been sown in the believer, and having received this seed he cannot possibly continue in a state of rebellion against Love.

In this the children of God and the children of the devil are manifest. The words of the Logos Himself to the Jews are the best explanation of this: "Ye are of your father the devil, and ye will to do the desires of your father. He was a murderer from the beginning and stood not in the truth, because truth is not in him." When he speaks falsehood (or when falsehood speaks), he speaks from his own thoughts (*τῶν ἰδίων*), because he is a liar and the father—that is to say, the father of falsehood (John viii. 44).

Everyone that does not do righteousness is not of God—even he that loveth not his brother. That is what righteousness consists in. The writer here develops his theme more explicitly. He cannot do right unless he love his brother, and this is the message heard from the very beginning, that we should love one another. The message (*ἀγγελία*) is therefore twofold, like the two tables of Commandments. God is light, and Love one another. Hate is the origin of all real ill to one's neighbour—not as Cain was of the evil one, Hate, and slew his brother; and what was the cause of his slaying him? Because his works were evil and his brother's righteous. Here then is a child of the devil. Cain in Philo is the symbol for Possession—the lust to get—showing itself in his case in murder.

"There came into being (*ἐγένετο*) a certain

man in the beginning (κατ' ἀρχάς), when the race of men had not yet multiplied, a murderer (ἀδελφοκτόνος). This is the first curse ("It has the primal eldest curse upon it, a brother's murder")—the first who shed upon the purifying earth the unwonted stain of human blood; the first who checked it when it was blooming and producing kinds of animals and plants . . . the first who fortified destruction (φθοράν) against creation (γενέσει), and death against life, and mourning against joy, and evil against good." (ii. 419, *De Praem. et Pæn.*, § 12.)

As Cain is the first man to introduce the devil's work of murder, so Jesus Christ is the first to bring Life, and to turn mourning into joy, and death into life.

V. Ἐπιφάνεια. THE EPIPHANY

V. The
Epiphany
(iii. 13—
iv. 6)
of the
Logos.
Love
of the
Brethren
shining
through
Hate.

Marvel not, brothers, if the world hate you. The correspondence with the Gospel is, of course, obvious. This is a direct development of the doctrine of Hate. We know that we have passed from death to life because we do love the brothers. μεταβαίνω is perhaps the most characteristic verb in John. The passing of a human being from earth to heaven is perhaps a more beautiful euphemism for death than sleep, because essentially truer. "He that hears My Logos and believes in Him that sent Me hath eternal life, and comes not into judgment, but has passed from death to life" (John v. 24). We know that we have passed when we are conscious of that universal love for all mankind, which is the closest approximation to the essential meaning of God which

can ever be devised by the human mind. In vain indeed do we eat the bread of carefulness, for He does give sleep to His beloved. In vain do we seek to pile His altars with our oblations when the vision tarries. In vain indeed do we seek to store up good works when it is the faith that saves them from death. He that loveth not abides in death. Everyone that hates his brother is a murderer (ἀνθρωποκτόνος). The change from the ἀδελφοκτόνος of Philo is significant. Christian love, which means love of Christians, is but a maimed and dwarfed affair. It is man, as man, that claims the love of God, and no one can kill a man without the sense of having sinned against God. There is no doubt that the writer had war as well as all other forms of the working of Hate in mind. From his logical premiss he cannot possibly have conceived that a Christian should himself take part in warfare, or marriage, or buying and selling. These things are to him part of the life of this world. They have no part with him in the eternal life which has been sown in the hearts of believers. Ye know that no murderer hath eternal life abiding in him. Why? Surely because it is the most flagrant offence against Love which it is possible to commit. The ruling of states and the defence of nations is nothing to him. Possession of property and of empire are but causes of strife and bloodshed. The possession of a woman as wife is but to stir jealousy and hatred. The Christian must deny himself all these if he is really to have the assurance that he has passed from death to life. By this we got to

Law
of Love
absolute.

know Love, because He laid down his life for us. That is how Love really came into the world, because He voluntarily resigned his psyche both in life and death for the sake of others. To him it was an idle and irrelevant question to ask, "Who then can be saved?" How can States defend themselves? Is not a man to defend himself and his property? How can the world be maintained if there is no sexual propagation of the race? All these were to him idle questions. The Christian had simply to do what he recognised as the absolute duty of his existence, and to ask no more questions about it. Whosoever has the livelihood of the world and beholdeth his brother having need and shutteth up his heart away from him, how does the love of God abide in him? This is not a criticism of Christians as in S. James. It is the statement of a general proposition. Whosoever—it is a criticism of the life of the world; but there follows the warning that love is not a matter of reason or speech, but of deed and truth—actual life. By this we shall know that we are of the truth. It is invariably doing which gives certain knowledge, not argument. All reasoning has to be brought to the test of life and experience. We get to know the Father and the Son. We know that we have passed from death to life because we love the brethren.

But we shall get to know that we are of the truth, and that there is no self-deception, by loving, and nothing else. This certainly is the most cogent testimony. We shall persuade our heart, convince our heart when faced with

God. The heart is very fickle, not like the reason, which when once convinced is always convinced. But the heart is dependent on action for health. Fatty degeneration has its moral counterpart. It is action which continually keeps conviction alive in the face of God and conscience. The second *ὅτι* (iii. 20) should certainly be omitted with A. By this we shall know that we are of the truth, and no sham, and shall convince our hearts' qualms and fears in the face of conscience, because if our heart condemn us, we shall know that God is greater than our heart and knows all things. It is one of the most penetrating flashes of spiritual insight in the whole of the Bible. There is no doubt a reference to Jer. xvii. 9, so cynically rendered in our translations: "The heart is deep beyond everything, and is human (*ἄνθρωπος*), and who shall know it (*γνώσεται*)?" Conscience makes cowards of us all, but religious introspection is itself the paralysis of action. Self-deception is indeed easy, but self-depreciation is far worse in its effects and far easier to the man of religion. The judgments of the world are partial and local. It judges by appearances even when it judges by acts. The whole case is known only to ourselves and God. Nor do we know the whole case in His light, for He is always greater than our highest conceptions.

God
knows
us better
than
anyone.

Self-
deception
and
Self-
deprecia-
tion.

"For the love of God is broader
Than the measures of man's mind,
And the Heart of the Eternal
Is most wonderfully kind,"

gives the real interpretation of this illuminating word. If our heart condemn us not we have boldness in our communion with God (*πρὸς τὸν θεόν*)—much more intimate than *ἐμπροσθεν*. We breathe freely, we pour out our thoughts, we get at home with God, when conscience is free. And as a natural and inevitable consequence we receive whatever we ask, for the simple reason that we ask for nothing but what we receive in the pursuit of truth. “In that day ye shall ask Me nothing” (John xvi. 23). The reason is that we keep His commandments and do what pleases Him in advance: *ἐνώπιον* implies what is agreeable to His mind and will. The Christian does God’s will as a second nature. It is the absolute annihilation of the soul-destroying fiats of ecclesiastical and episcopal tyranny. Organisation is doubtless required for earthly things; for truth, it is as clumsy a device as an army of soldiers would be to discover a new explosive. The pathetic folly of supposing that our endless societies anti-this and anti- that do any good in the end is only surpassed by the intolerable arrogance of those who imagine that apostolic succession has ever done anything except over-weight and well-nigh sink the Church with falsehood. One man like Huxley who speaks the truth is worth more than hundreds of bishops who rarely know what truth is; one man like Seeley has done more to enrich the thought of the Church than all the theological colleges that have ever existed or ever will exist; one man like Wesley did more to spread the Gospel in

his day than the whole Established Church. Freedom of conscience is absolutely impossible where the interpretation of truth is fettered by man. And this is His Commandment, that we believe in the name of His Son Jesus Christ, that we really believe in Love and love one another even as He gave us a commandment.

No doubt this is *prima facie* strong evidence for the pre-existence of the Gospel. For the Fourth Gospel alone contains this explicit commandment. But on the assumption that both works are by the same writer this would in any case be a precarious inference to draw. Apart altogether from the question of the historicity of the Gospel, is it credible that any writer would say "A new commandment I am writing to you" after the appearance of the words of John xiii. 34? It would in any case expose him to the charge of arrogance. Now in the second place no one disputes the fact that both Gospel and Epistle are expressed in John's words. It must therefore have been the writer's intention that the Gospel should confirm the Epistle, and not vice versa. He could not have wished to confirm the Gospel, which is in the mouth of Jesus Himself, whereas the Epistle claims no authority whatever except that of Jesus. In the third place, what could have been the point of producing the Epistle after the Gospel? *The other* Paraclete is referred to in the Gospel. That is surely irrefutable proof that the Gospel came second. If the Epistle came after, how is it that the writer does not quote a single fact from

**Epistle
precedes
Gospel.**

it? The context in xv. 12, 17 is similar to this.

He that keepeth His commandments abideth in Him and He in him. This is the reciprocal indwelling referred to in the Gospel—but impersonal. The commandments—the ten—are in process of being absorbed in the one, it will be noticed. When we come to the Gospel it is the Logos, which is to be kept almost entirely apart from the command to love one another. By this we know that He abides in us—by the Spirit which He gave us. This really clinches the question of priority. Jesus bestowed the Spirit in the Gospel, but the writer would hardly have avoided all reference to *the other* Paraclete if he had written afterwards. It is after all a matter of Spirit. Love itself is ethereal. It cannot be defined. His abiding Presence dwells not in houses made with hands. Can those who live in spirit and harmony with each other ever doubt it? Can anything make up for its absence? Is anyone justified in denying its presence in any man, woman or child? Yet it may not exist in a community, and its absence cannot but be felt. Yet there are many and complex influences in the atmosphere of thought. These are spoken of here as πνεύματα. This usage is from (Philo, i, 266, *De Gigantibus*, § 6).

“If then the individual spirit of Moses (τὸ ἴδιον πνεῦμα) or of any other mortal were about to be distributed to so great a number of pupils, and were divided into so many portions it would be diminished.

Beloved, trust not every spirit, but try the spirits whether they be of God. They are not to accept any teaching, but to test it. They are to receive it with caution, because many false prophets have gone out into the world. Having made life and action the ultimate basis and test of knowledge of God, He now proceeds to lay down rules for the testing of teaching and thought. For there is much that may mingle in thought as well as in action. They can recognise the Spirit of God by the recognition that Jesus Christ has come in the flesh. This is the absolute test before they can accept any teaching. Now what does this mean? It is quite certain that it does not mean necessarily the Virgin birth. It is equally clear that it does not necessarily exclude it. What it does state without any doubt is that Jesus Christ was a real man. We may play tweedle-dum and tweedle-dee with this if we like, it does not alter the fact in the least that the determining test which he here places upon tendencies of thought is that Jesus Christ must be confessed as a real man. The Spirit which stresses this is from God. On the other hand, the Spirit which does not confess Jesus—which is not simply the contrary, but implies His unique position, which has already been noted, is not from God. This is the Spirit of Antichrist, which ye have heard is to come, and is even now in the world already. It is now plain why Antichrist appears again. It is not simply a repetition. In the first case Antichrist denies the divine origin of Jesus—the Father

Spirits
are the
Zeit-
geist.

and the Son—that Jesus is the Christ. But now the false prophet denies His humanity. The present writer is not a metaphysician, philosopher, or theologian; but he never could understand the importance attached to a virgin birth. If Jesus Christ was a perfect man, there is a miracle, however the Creator managed it. If He really represents, and was sent to represent, the character of God, there is a miracle. If His death on the cross is really a reconciling act of love between God and man, there is a miracle. No one, therefore, who believes these propositions can possibly demur to the belief in a virgin birth on the ground of its being a miracle. It certainly contravenes all experience of natural law, and is therefore highly improbable. The historical evidence for it in the documents of the N.T. is of the most meagre description, but a miracle cannot, of course, depend on historical evidence, as it transcends it. At the same time it is of prime importance to note that our admittedly earliest documents do not seem to know anything about it. In any case we do require candour, and the most damaging part of the case for a virgin birth is not the weak attestation of the original documents, but the deliberate lying which has been used in supporting the belief. The writer has no doubt about the converts—they are of God, and they have overcome the false prophets, “because He which is in you is greater than He which is in the world.” It is perhaps hardly necessary to point out again how easily a statement like this could be interpreted as a

belief in two Gods—one the God of the Lord Jesus Christ, who is dwelling in the Christian, and the other the Creator dwelling in the world. More especially would this be the case if, as we have seen reason to believe, the teacher did not believe in a traditional devil, but took pains to emphasise that this power was the actual ruler of this world. The God in them is said to be greater than the Ruler of this world. The statement is precisely parallel to the statement of Jesus: My Father is greater than I (John xiv. 28). Just as God is greater than Jesus Christ who represents Him in the world, so the Spirit is greater than the devil, the representative of the world. Jesus Christ is the concentrated essence of all the good in the world; the devil is the embodiment of all the evil tendencies in the world. As Philo spoke of individual spirit of a man, so Jesus Himself speaks of Judas Iscariot as the devil (*διάβολος*). Both represent a "spirit" in a sense, but John avoids the term spirit of evil as a rule, though he uses it often allegorically in the Apocalypse. They—the false prophets, Antichrists—emanate from the world. For this reason they speak from the world, and the world listens to them readily. John would certainly not have attached much importance to mere majorities, but he would not have despised them. He would judge them by his test. He that recognises God listens to us because they know the voice and they have the witness in them. Whosoever is not of God does not listen to us. By this (read *ἐν* (A) for *ἐκ* B)

The Devil is the Prince of this World.

we recognise the Spirit of Truth and the Spirit of Error. One has only to read what is said about the Spirit of Truth in the Last Discourses of the Gospel to see at once that there has been development from the Epistle. But it is the starting-point of the doctrine of the Paraclete. Grace and Truth are both represented in these two paragraphs of its explanation—for such the section is—an interpretation of what has gone before. The glory of the Logos and of the Epistle is now revealed in the next verses.

VI. Δόξα. THE GLORY

VI. The Glory (iv. 7-21) of the Logos. Love Trium- phant.

It would be an impertinence to attempt to estimate the influence of this crowning section of the Epistle. It is not only the climax of the argument, but the glory of Christendom. Its unimaginable charm, its indefeasible vitality, its inexorable logic have defied and still defy the spectre of unbelief. To say that it is like the young man's dream of beauty which irradiates some female form would be weak praise; to compare it to a mother's love who refuses to renounce her faith in her child though all the world demurs would be a shadow of the truth; but to say that it is like a man who is prepared to shatter all earthly hope for the sake of a woman's love is to penetrate to the very heart of the mystery. For it is the compelling and constraining force of love in nature which is the only cogent evidence for God and the Life to come. Let us therefore love one another, whatever may be one's likes and dislikes, for all love is from God. No love is excluded by Him, and

every one that loveth has been begotten of Him and recognises Him. There are degrees in love as there are degrees in hate, but love is love and hate is hate nevertheless. A love which ends in hate disproves itself.

“Thou well canst spare a love of thee
Which ends in hate of man.”

He that loveth not does not recognise God, even though he seems to worship Him, because *God is Love*. All speculation fails when faced with this, the supreme fact in the universe; as all anatomy and biology of the human body fail before the supreme fact of a living and thinking and acting being. To say that it is a dogma is, of course, true, and therefore only a belief—pleasant when one considers it—but it is truer to say that it is an indestructible conscience. The alternative cannot be faced, because it means Chaos has come again. It brings before us the essential meaning of the Logos doctrine of S. John. Jesus Christ lives to-day because of that doctrine. It may be a paradox, it may be unpleasant, but it is undeniably true. Jesus Christ as the Son of God becomes a possible proposition once we admit that God is Love. But not otherwise. Although Marcion was driven out of the Church, it is Marcion that has saved the Church's creed; and the Church has been the means of imparting the fact and communicating the love. By this, or rather in this, was manifested the love of God in us—not simply in Jesus Christ, because God has sent His Son, the only begotten, into the world that we might live through Him.

The
Logos
is God.

Who can enumerate all the errors of the Church ? Nevertheless it has been the means of giving this life to myriads. It has transformed the world for them—not now a vale of tears, but an abode of love. And it is the individuals in whom the love of God has been manifested who have transformed the political world to harmonise with the thought and with the Creed, even though loud-mouthed orators imagine that they have done it by getting votes. The fabric of Christian civilisation may be shaky, but it is a fact which cannot be got rid of. In this is the love—not that we loved God ; it is not because of any particular virtue on our part that the Church and Creed are with us to-day. We have to go back to the primal fount. But because He loved us and sent His son as a reconciling act of Grace with reference to our sins. To continue to offer such sacrifices as the Mass or other vain oblations is to reverse the true sequence. It is only a refinement of the pagan appeasement of an angry Deity. It is the supreme grace that God Himself made the appeasement and He established his love towards us, because while we are still sinners Christ died on our behalf (Rom. v. 8). Grace has done its work on our behalf ; it is Truth that is now demanded from us ; if God so loved us we ought to love one another. We may not like each other—that is a matter of nature which cannot be got rid of—but we have a duty to each other to recognise each other's claims upon the love of God and upon our service. For this indeed is

God
Himself
dwells
in light
un-
approach-
able.

the tangible evidence, the visible sign of His presence. God Himself no one has ever—not beheld, but not even contemplated (τεθέαται). This should be taken strictly with John i. 18—no one has seen (ἑώρακε) God at any time. God Himself is Spirit; we have no knowledge of Him as of other things. We cannot contemplate Him therefore. To spin theories about Him is worse than useless, for by the very premiss of God, He transcends our reason. But we have contemplated His glory, both in Nature and in Jesus Christ; we can read His interpretation and realise His adorable presence. For if we love one another, that presence abides and becomes an invisible Spirit and atmosphere which does impel all things, and does inspire men and women, and it is with this consciousness of His presence that His love has been perfected and consummated among us. By this we get to know that we abide in Him and He abides in us, because He gave us of His Spirit. Now this is another of those characteristic repetitions which advance in thought. They are not repetitions, but reinforcements of the argument. We get to know that God abides in us by the Spirit which He gave us. It is quite clear now that this reference (iii. 24) is not to the Gospel, but to the Spirit of Truth which exists in man as conscience, and works through his reason. This is His evidence in us, the sign of His presence in us. But it is because in Jesus Christ we learn that this is part of God's own Spirit, that we have the assurance also that we abide in Him. Our

God
evinced
by Con-
science.

reason and our conscience are now connected with Him definitely in the supreme act of Grace which our reason approves, and which our conscience brings home to us as a reproving and convicting force.

Although no one has ever contemplated God, yet we have contemplated this act of Grace, and bear witness that the Father has sent the Son as the Saviour of the world. That is the result. We argue from our own case to that of all men. Faith is not eclectic, but it makes elect. It selects from the world even as Nature does. Nature selects for the preservation of the species, Faith for the salvation of the Church. Whosoever, therefore, confesses that Jesus is the Son of God, God abides in him and he in God. Faith is quite independent of the Church. No greater mistake was ever made than the attempt to limit it to any organisation. But eventually all faith does react upon the Church and enrich it with its dower, because Love is always best realised in a Communion of Souls, and Love will ultimately claim all faith as its property. And we have got to know and do believe the love which God has among us. πιστεύομεν (A) should be preferred. This is the only example of πιστεύω with an accusative. It is a kind of cognate object. We have got to know by experience, and that gives us complete confidence in the love that is among us, or in us. We thoroughly recognise that our creed is not merely a speculative opinion, but a fact of abiding and enduring importance for daily life; because God is Love,

therefore he that abideth in love abideth in God, and God abideth in him. It is a creed which, of necessity, binds those who accept it, and binds earth to heaven also. It does not, like so many philosophic schools, separate from any thought of God, and simply bind to earth, but the communion with the Father and the Son is realised as a communion with our fellow-men. If the Church had been organised like ordinary human societies it would have disappeared long since. So any sections which are based only on this opinion or that. But where God is realised as Love, life must be organised to some extent, and the individual life must be rendered more perfect. So in this way has been made perfect the love which is with us and is shared by us, in order that we may become so intimately nigh to God, so attuned to His presence, that we may have perfect confidence and freedom in the day of judgment, because even as He is so are we in the world.

This is, again, one of those illuminating comments which establish the Church in its spiritual function. The association of Christians is so to banish all fear that everyone has perfect confidence in the others. The Church is to be more jealous of love, more intent on giving expression to its love, than of anything else. For this is the divine attraction itself. There is no fear in love. Fear implies its absence. The perfect love casts out fear, it puts it outside, so that it is not inherent in love, but only adheres. There is a fear of love, a fear to offend; the more we love the more

**Fear
banished
from
Com-
munion.**

anxious we are not to hurt, and the fear to hurt love gives to love its own sensitive nature. Love cannot contain fear, because in that case it would contain punishment. Matt. xxv. 46 is glanced at. Eternal punishment would be a contradiction in terms to eternal life. The only eternal punishment possible to a god of love is the loss of it. Philo explains at the end of his treatise on the Decalogue that there are no punishments attached, because they are from a good power. His secondary lieutenants carry out the punishments (ii. 208, *De Decalogo*, § 33). This does not satisfy S. John. Perfect love casts out fear; fear itself is the punishment, where love is not perfected. He that fears has not been made perfect in love. We love because God first loved us. John is not guilty of the fallacy of the sceptical critic who sits in judgment on the Creator and forgets that his very faculty of judgment has been given to him. It may, however, be noted that the love of God comes to us through a human channel. Hence it is love of man which is the criterion of love of God. The Second Liar—already referred to—now comes on the scene, who claims to love God but hates his brother. But it may be said, the child who has never had anyone to love her cannot love God. But the child has at least had the gift of life, and life is the fruit of love, however weak and imperfect. But he that loveth not his brother whom he has seen, how can he love God whom he has not seen? πῶς δύναται (A) οὐ Ν B the question is more natural after

γάρ. Man therefore must represent God to us. But Jesus Christ represents God to us—a Perfect Man. Thus the same argument holds good. How can a man love Jesus Christ whom he has not seen if he does not love the man whom he has seen? It is therefore evident that our fellow-men are both the cause of our love and also the object of our love; but from them we ascend by reason through Jesus Christ to God. The last verse as rendered in our versions is perfect nonsense. To say that we have this command, that he who loves God love his brother also, is a complete anti-climax. The argument has brought us to the point that a man must love his brother before he can love God. How then can we be commanded that he who loves God love his brother also, when we cannot love God unless we do love our brother? There should be a comma after ἀγαπῶν. We have this commandment from Him, that is, that we should believe in the name of His Son Jesus Christ (iii. 23) in order that he who loves may love God and his brother. The command is to believe in Jesus Christ as Love, in order that he who loves may love God as well as man. This gives the natural climax of the argument which is about the nature of love to God. By accepting Jesus Christ we learn to love God as well as man, and our love is not limited to merely human love, but by means of our faith is raised into a love of God.

VII. Παρουσία. THE PAROUSIA

VII. The
Parousia
of the
Logos (v.
1-13).

Love
compels
belief.

We come now to the last stage in the argument. Love brings its own evidence, the Spirit which is the Truth, which gives the victory which overcomes—Faith. He who wills to do knows the teaching whether it be of God or of men. There is, therefore, no question of Faith and Works; for Love brings Faith, and Love means Works. Everyone that believeth that Jesus is the Christ has been begotten of Love. It is love which compels belief. And everyone that loveth him that begat—that is, God—loveth also Him that has been begotten from Him—that is, Man. Jesus Christ is thus the mediating and reconciling bond between God and Man, as has been shown. By this we get to know that we love the children of God when we love God and keep His commandments (τηρῶμεν). Jesus Christ teaches us to love God. Love of man as such is raised in Him to love of God. There is no further question of loving man. That is now assumed. But a higher stage than this is love of the children of God as such. Love of man is instinctive. How can a man pass by the need of his brother if he can satisfy it? If so it is idle for him to talk of love to God. But love of every man as a child of God is a harder matter. It is not instinctive in nature. It can only be learnt through Jesus Christ. And the test of this higher love is that we love God and keep His commandments. To love God, therefore, is to love Jesus Christ, and to love

the children of God is to keep His commandments; not simply to love one's neighbour, but to love him with the love of Christ. The Parable of the Good Samaritan is a popular illustration of the first—the natural love of mankind for those in distress. But the Parable of the Prodigal Son is the manifestation of the divine Love—the love of the sinner as a child of God. That is not natural but divine. There now follows part of a verse which is contained in all the MSS. except A. But there is not the slightest doubt that A is right, and that it is an interpolation. In the first place, *ποιῶμεν* for *τηρῶμεν* (B) is quite without a parallel. *τηρῶμεν* should be read with *Σ*, A. The interpolation then reads, For this is the love of God, that we keep His commandments. Now in the first place this clause renders the previous one tautological, and is without a parallel in that it represents no advance in thought. We love the children of God when we love God *and* keep His commandments. We have seen that this means when we love our fellow-men with the love of God revealed in Christ. Then the statement itself contravenes the whole Johannine position. Love with him is precisely not merely keeping commandments. Love with him is begotten by the love of God. We love because He first loved us, and we love Jesus Christ because He has manifested this love of God in His life and death for us. Keeping His commandments is the proof not of our love of God, but of our loving man with the love of Christ. The

To
Love
all Com-
mands
are
easy.

difference may be simply stated thus: If the love of God means keeping His commandments we are back in pre-christian days. The love of God means believing that Jesus is the Christ, and thus being begotten of Love, and thus the love of God implies believing in Christ as well as keeping commandments; in fact it is the faith in Christ which reveals what the commandments are. And His commandments are not burdensome (*βαρεῖαι*). So Philo (ii. 257, *De Vict. Offer.*, § 8), "For, O mind, God asks from you nothing burdensome (*βαρὺ*) and intricate or difficult, but altogether simple and easy. And this is to love Him as a benefactor." The commandments are not burdensome. It is not a question of conforming to a code of rules, because everything that has been begotten of Love conquers the world. *Omnia vincit amor*. To love, everything is easy. Fear has punishment. Striving to keep commandments must bring fear. But he that believes in Jesus as the revealer has been begotten of Love, and he conquers the world and its attractions by simply obeying the dictates of Love. And this, therefore, is in effect the victory which overcame the world, Our Faith; that becomes the crucial question. Is Jesus Christ a true man and is He true God?

"A holy thing is proved (*δοκιμάζεσαι*) through three witnesses (*διὰ τριῶν μαρτύρων*)—the middle number, education, the perfect number. Wherefore it is said, 'Everything that comes in the number under the rod (*ῥάβδον*) is the holy tenth.' For that which

is deemed unworthy of number is profane, not holy. But that which is according to number is approved (δόκιμον), inasmuch as it has already been taken count of. . . . But the rod is the symbol of education (παιδείας), for without being discountenanced and reproved for certain things, it is impossible to receive admonition and chastisement. But the number Ten is a proof (πίστις) of perfection in education from which it is a mark of piety to offer first-fruits to the man who brought forth, educated, and perfected the things hoped for (τὰ ἐλπισθέντα)." (i. 243, *De Poster. Cain.*, § 28.)

Now this passage may be regarded as rather remote from the context, but a little reflection will show that it is very much in point. The word πίστις is here no doubt used in the sense of proof. But no one will be likely to separate the last sentence from the definition of faith (πίστις) in Hebrews xi. 1. Faith is both to John and to the writer of Hebrews a moral proof, a moral conviction ratified and certified by experience. Now John maintains that everything that is begotten of love overcomes the world. He claims experience as certifying this position. Therefore faith in a God of Love is the Victory which overcomes the world, and overcame the world in the case of the Christians. It overcomes the world in the love which is exhibited in any man. But this love, though begotten of God, is not identical with the Love of God; for this one must go to Jesus Christ, because the faith of the Chris-

**Faith
a Moral
Conviction.**

tians in Jesus Christ has proved that their love is superior to and overcomes the love of the world. Wherefore who is he that overcomes the world save him who believes that Jesus is the Son of God? We enter now upon the famous passage which not only illustrates the way in which doctrine has been established, but also how the text itself has been arranged to suit. Yet it does help to establish confidence in the oldest Greek MSS., that the interpolation is absent from them. But the interpolation is significant of much. It indicates that the passage was regarded as impugning the doctrine of the Trinity. The three witnesses mentioned by John are therefore re-interpreted and limited to earth; and the three persons of the Trinity are worked in as representing Heaven. It is quite clear, therefore, that the words themselves were held to be inadequate.

For a full discussion of the meaning of the terms *ἵδωρ*, *αἷμα*, reference must be made to the commentary on the Gospel. Here the argument must be continued as far as possible without break. He who conquers the world is he who believes that Jesus is the Son of God. As we have seen, this means that Jesus is the true Man who represents the love of God. This is He that came through Water and Blood, and Spirit, Jesus Christ. There cannot be any doubt that *καὶ πνεύματος* must be added with A, N. The MS. authority preponderates in this case, and there cannot be any sense or connection got out of the argument

unless these words stand. There cannot be any doubt that three are required in order to conform with the three Witnesses which follow. ὁ ἐλθὼν, it is unnecessary to quote, means to come into the world. "For this end," says the Logos, "have I been begotten, and for this end have I come into the world, to bear witness to the Truth" (John xviii. 37). He came into the world through Water. The significance of this has been explained in the Gospel. Water and ashes are in Philo the beginnings of generation (τέφρα καὶ ὕδωρ εἰσὶν αὐτῷ γενέσεως αἱ ἀρχαὶ) (i. 653, *De Somniis*, § 36). Water makes the dust or ashes into flesh, by making it plastic and capable of being shaped. The water renders the dust capable of life; but it is the blood which is the generating principle, which actually gives the flesh life. Flesh and blood, therefore, represent the product of purely human generation, which is included in the one term Body; purely human is equivalent to animal. As Blood represents the Soul of the Animal, so Reason represents the Soul of the Man. God breathing the Spirit into the Body through the Logos endows it with the light of reason. That is the divine part of generation. "Flesh and blood did not reveal it, but My Father which is in heaven" (Matt. xvi. 17). Jesus Christ then was a real man. He came into the world through water and through blood, and through Spirit. He came not in water only, as some represented Him, in a maimed and imperfect generation, but in water and in blood. The change of

Spirit
Water
Blood

Wit-
nesses
of Hu-
manity
and
Deity.

διὰ το ἐν is significant. Having stated the means, he proceeds to emphasise the condition : it was a real Body that He lived and moved in, and not only a semblance ; and the Spirit is that which bears witness to His being the Son of God, because the Spirit is the Truth. Spirit is what man shares with God. The Spirit bears witness to the Truth in Jesus Christ, and the Spirit in man confirms this witness. But all the three bear witness—Spirit, Water, and Blood—to the human body on the one hand and to the divine on the other. For Truth, Grace, and Love are symbolically represented, which stand for Deity. The three are combined in one Man, and they symbolically combine in one God. If we receive the witness of man—and we do—borne by the Spirit of Truth in man, the witness of God is greater. Because this is the witness of God, viz. that He has borne witness concerning His Son. The Spirit in Jesus Christ is greater than that in man. In man it is only partial ; in Jesus Christ the Truth itself speaks. He that believeth on the Son of God has the witness in him—in his reason and conscience. They bear witness in man to the supremacy of love, and Love itself bears witness as Jesus Christ. He that does not trust Love has made God a liar, because he has not believed in the witness which Love has borne about Jesus Christ. To reject Jesus Christ as the Son of God is here made equivalent to disbelieving in Love altogether. It is the annihilation of the accumulated witness of the ages ; the complete destruction of the

Spirit of Truth in man, for it reduces to foolishness what Reason itself tells us is the highest and greatest thing in the world. And this is the witness which He has borne, that God gave us eternal life. The evidence shifts now to the Resurrection; and this life is in His Son, and eternal life consists in and depends on Love. If there is a God of Love, and if Love is a reality, it is impossible to believe that Jesus Christ was holden of death, and in a lesser degree all who possess His love. For it is he that hath the Son that hath the life, not merely he that believes on the Son, but he that has made the Son's love his own. He that possesses Him as a man possesses a wife, and has become united to Him in consciousness; through the efficacy of the Faith in Him, he possesses the life even now, and he that hath not the Son of God, whose faith is on the lees, and whose hope is limited to this world, he has not yet got the real thing—the animating and exhilarating truth of life—the sweet oblivious antidote to the world's cark and care—the life eternal.

'Επίλογος. THE EPILOGUE

The argument is now at an end. The writer § 8.
has ended as he began with Eternal Life, the Epilogue
Logos of Life has described the full circle, and (v. 13-21)
the Life which was manifested has now encircled
the believing lives. This was the object of his
writing—that they might know and have the
consciousness of that fuller life. The addition of
the phrase from the Gospel, as well as the

celebrated interpolation, though only in late MSS., is nevertheless an evidence that the Epistle in an introduction to the Gospel, and requires it to explain and interpret it, and not vice versa, for there are no similar additions from the Epistle in the Gospel. But the writer who added, even those who believe in the name of the Son of God, had got the right interpretation. The boldness and freedom of speech and access towards God is now explained as the perfect response of God to the wants of His children. Everything according to His will is ours if we wish it. We have our requests before we make them. They are ours in advance. This is the Johannine view of the ending of the Epistle of James, which certainly preceded. There is nothing about healing the sick, but simply about sinning a sin. The cognate accusative denotes anything of which the Christian conscience disapproves, and may therefore be taken as against the individual's real conscience. But there is a sin unto death—that is Hate. It is no use praying about that. Hate cannot be healed by Love—it can only be cured by the fruits of its own work. But all wrong-doing (*ἁδικία*) of any kind is sin, and so there are sins which are not sins against Love itself, but can be cured by human prayer. Everyone that has been begotten of Love does not continue sinning. He cannot sin against love. He that was begotten from God keeps him—He that was the Son of God saves him—and Hate cannot touch him.

We know that we are from God. We are

conscious that we have His love. We know that we are surrounded by it, and that the whole world lies in the power of Hate. This was literally true in John's day. It is no longer true in a Christian country, but it is still true with reference to those who are clean outside the Christian influence. The whole world, he says, is founded on Hate, and on the principle of getting all you can out of your neighbour. We know that the Son of God has come. He has arrived, and He has given us a definite Mind, so that we know Him that is genuine. The Christian knows love when he sees it. It draws him like a magnet. 'The Father draws, the Son goes to meet; the Father corrects, the Son saves; the Father schemes, the Son redeems. We not only know Him that is genuine, but we are in Him that is genuine, that is in His Son Jesus Christ. This is He that came through Water, through Blood, and through Spirit. This is also the genuine God, and Eternal Life—Love divine all loves excelling. Little children, clear your minds of false notions and foolish fancies (*φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων*).

"These things which he calls idols (*εἰδωλα*) are like shadows and phantoms, joined by nothing sure or lasting. For they are like the changing wind receiving diverse turns and shifts. . . . When they are present they are like images (*εἰδωλα*) reflected through mirrors . . . not enduring. . . . It has been said that all those who are attached to the real God live. Is not this then the thrice blessed and thrice

happy life to cleave in love to the service of the elder cause of all things, and not to deem it worthy to serve His underlings and door-keepers instead of the King Himself? Immortal is this life ('Αθάνατος δὲ ἡδε ἡ ζωὴ) and enduring, and has been written on the pillars of nature; these must inevitably last as long as the world endureth." (ii. 216, *De Monarchia*, § 3.)

So the great Epistle ends with a caution against the unconscious idolatry which is latent in all conventions. More potent may they become than the law of God itself—enslaving conscience, stereotyping injustice, and banishing happiness, which it is the real work of religion to create; not indeed the happiness of prosperity, or enjoyment, or idleness, but the happiness of an energy well spent, of a reason well developed, and a life well crowned.

V

THE EPIPHANY

THESE two slight Epistles present a very **2 and 3** difficult problem owing to their very slightness. **John** There is very little upon which to base conjecture, or from which sure inferences can be drawn. The external references, though equally slight, are nevertheless very significant. The fact that both Clement of Alexandria and Irenæus refer to the second Epistle as by the same John as the first is very strong testimony, seeing that the Epistle is anonymous. Moreover, as the second Epistle (and the third) is written in the name of the Presbyter, this testimony is very strong evidence that the first Epistle was written by the Presbyter John. The external evidence, therefore, suggests identity of authorship. The internal evidence, though confirming the connection with the first Epistle, does suggest certain significant changes. One is the introduction of the word διδασχῇ (ii. 9, 10), which not only suggests a later date, but also a separation from the parent Church. Hence the importance of being on their guard against those whose only object was to spy out their liberty, to use a Pauline phrase.

Then in 3 John (v. 9) there is the word *ἐκκλησία*; the only other occurrences in S. John are in the case of the Seven Churches in the Apocalypse. Marcion's use seems to have been this: the building was a *συναγωγή*; the membership a Church, *ἐκκλησία*, and the whole body throughout the world a *κοινῶνία*, or Communion, representing only those admitted to the Communion, or, as we should say, communicants.

The Elect Lady (*ἐκλεκτῇ κυρία*) was almost certainly a real person, but not a real mother. Her children probably represent catechumens, whether old or young, apparently of the male sex, though perhaps οὗς is not thus to be pressed. On the analogy of the Apocalypse it may be that ἄγγελος is to be understood, and that the angelus was not so much a bishop as a messenger or missionary. This is not only a matter of terminology, for the connotation of bishop to-day is hardly such as to suggest a missionary. At any rate the Presbyter is, presumably, the ruler, and she a kind of Lady Superior. Clement says the Epistle was written to virgins, to a certain Babylonian (Babyloniana), Electa by name. But he means the elect of the Holy church (ed. Migne, 371). The second part of this is probably guess-work, but if there is anything in the first part, then the Lady was at Rome, and it is very likely they were "Sisters." So Tertullian says: "Accordingly, let Marcion show gifts of his own God, some prophets, who nevertheless speak not about human sense but about the spirit of God, who foretell future

things, and bring out secrets of the heart. . . . Let him prove to me that a woman of boastful tongue has prophesied in his community (apud se) out of those saintly women of his (ex illis suis sanctioribus feminis)." (*Adv. Marc.*, v. 8.)

They are probably women, therefore—women missionaries very likely, for there is no doubt that Marcion believed in missions. He loves them in truth; and not he only, but all who have got to know the truth love them on account of the truth which abides among us—and shall be with us for ever—Grace, Mercy, Peace from God the Father and from Jesus Christ the Son of the Father, in truth and love.

ἐσται μεθ' ὑμῶν should be omitted with A, probably due to dittography, or perhaps to furnish an object, but the real object of the Grace is the Lady. It will be noticed that as compared with the first Epistle there is an approach to the language of the Pastoral Epistles.

I rejoiced exceedingly because I have found (εὕρηκα) some from thy children walking in truth, even as we received commandment from the Father. He has actually found them, after perhaps they had left her charge, the context rather suggests; hence the partitive sense without the article. Otherwise it rather seems to damn with faint praise. He includes himself with her as having received commandment. He now becomes more personal. And now, I ask thee—rather emphatic. It sounds as if she might have been upset about something—not as

writing a new commandment to thee, but one which we have had (εἶχαμεν) from the beginning—that we love one another. And this is the Love, that we walk according to His commandments. And this is the Commandment, that we walk in it—that is, in love. So the Love and the Commandment are thus identified. Love's argument always is a circle. However much we may go round, however big a circumference we may describe, we always come back to the same point. Now we get the explanation of all this exhortation. Because many deceivers—frauds, as we say—went forth into the world—those who do not confess that Jesus Christ is coming in the flesh.

ἐρχόμενον: it is quite amusing to see the tricks played with this present participle. Both indicative and participle are used with a future tense in John. I will not leave you comfortless—I am coming to you (ἐρχομαι). This is the real point of the second Epistle. But the real difficulty lies in ἐν σαρκί. It must be taken in connection with 1 John iii. 2: We know that if He is manifested we shall be like Him, because we shall see Him as He really is—that is, as a man. This from the first Epistle is the coming in glory—at death. We do not know what we shall be, but we do know that what He is we shall be.

But this is in pointed contrast: ἐν σαρκί cannot possibly be made to represent such a spiritual coming. Then he proceeds. This is *the* fraud—and *the* Antichrist. Here again is a perpetual riddle. Commentators adopt various

devices to make this refer to the many frauds who have gone into the world. But how could he possibly refer to many frauds by οὗτος? The Greek obviously makes the οὗτος—this—refer to the Jesus Christ who will come in the flesh. It certainly cannot grammatically refer to anything else, and it yields the best sense. Jesus Christ is going to come in flesh—that is to say, He has yet to come as *the* Antichrist. The first Epistle speaks of many Antichrists having already come. It also speaks of the spirit of Antichrist being already in the world. The reference to *the* Antichrist is in the present tense as here. He is still in the future, and, as we have seen in the Apocalypse, is Barchochba, who set himself up as Christ. This may seem far-fetched, but the Greek is on its side, and at any rate it produces sense. Look to yourselves, that we shall not lose what we wrought, but receive full pay—full reward. The reference is to the gospel—one works, another gets the reward. One sows, another reaps: ὁ προάγων—he that goes beyond, a self-constituted leader. It is tempting to read ὁ παράγων, he that passes by the teaching, ignores it. But the first is strongly supported. He that goes beyond, and does not abide in the teaching of Christ, has not God. Whether it is going beyond or passing by, it amounts to this, that he disregards the teaching. Such an one has not God. He that abides in the teaching has both the Father and the Son. If anyone comes and brings not this teaching, do not receive him into your house and do not welcome

him. For he that bids him godspeed shares his evil works. A good deal of pious nonsense has been written on this passage by those who rejoice to be able to find a solitary passage in the N.T. which seems to give colour to persecution, or peaceful persuasion, as it is now called. These people rather ironically forget that the Presbyter is addressing a Lady Superior with presumably damsels of marriageable age under her, and under vows of virginity. The approach of any prospective husbands would therefore be rather a serious matter. Such are on no account to be taken into the house. The world will probably agree, if not the commentators, that the advice was not to be despised. Even if both sexes were represented, both were under pledges not to marry.

As there are many things to say, he did not wish to write them by means of paper and ink, but hopes to be with them and speak mouth to mouth, that their joy may be fulfilled. The children of thine elect sister greet thee. This concluding paragraph suggests that the Lady—like the angels—represented some quality. These two Epistles probably were meant to combine in one and represent the three graces—which combined in the Logos of Grace.

The greater Epistle is Faith—Faith is the fundamental theme. This represents Hope, and the elect sister refers back to Faith. The black for ink represents the colour, and the paper Love—looking forward to the third Epistle, which we must now consider.

The Presbyter in the third Epistle addresses

Gaius the beloved. Gaius, my host of Rom. xvi. 23, at once comes to mind—the host of the whole Church. It is really a letter of thanks and appreciation. I pray that you may fare well and be in health, even as your soul's welfare—in every respect. For I rejoiced exceedingly, when brethren are coming and bearing witness to thy truth, even as thou walkest in truth. I have no joy greater than these—these witnesses to the truth—so that I hear of my children walking in the truth. Beloved, thou makest faithful whatsoever thou doest towards the brethren, and that strangers too—who bore witness to thy love before the Church.

His hospitality he makes a pledge and warrant—and thou wilt do well to escort them worthily of God. For they went forth on behalf of the Name—that is, in the name of Love—receiving nothing from the Gentiles. We ought therefore to welcome such in order to become fellow-workers with the truth. Both letters are evidently concerned with missionary effort. I wrote a line to the Church, but Diotrephes, who loveth to have the pre-eminence, receiveth us not; therefore if I come I will call to mind his works which he doeth, flouting us with evil words; and not being content or sufficient for these things, he does not receive the brethren, but prevents those who wish to come and casts out of the Church. Diotrephes is probably a pseudonym for one who is of the opposite frame of mind to Gaius. Beloved, do not imitate the evil, but the good. He that does good is from God; he that does wrong has not seen God.

Witness has been borne to Demetrius by all and by the truth itself. Love itself bears witness to him as well as the individuals. It is manifest that his acts are wrought in God. And we also bear witness, and thou knowest that our witness is true. This similar phrase to the close of the Gospel was probably subsequent to it for this reason. It is the Christian "we" who bear witness in the Gospel, and this looks very like an appeal back to that. I had much to write, but I will not write with pen and ink, but I hope to see you immediately, and we shall speak mouth to mouth. Peace be to thee. For φίλοι read ἀδελφοί with A. The brethren greet you. Greet the friends by name. The brethren with the Presbyter send greeting to Gaius, and Gaius is asked to greet the friends, the visitors at his house.

An attempt must now be made to apprise the relationship between the Johannine literature and the Pastoral Epistles.

It has been shown in the work on the Gospel that the latter are subsequent to and dependent on the Gospel.

2 and 3 John show an approach to the Pastorals in their introduction of διδαχη, ἐκκλησία, the formula Grace, Mercy, Peace from God the Father and from Jesus Christ; the use of προάγω and προπέμπω ὑπομιμνήσκω. It may therefore be assumed that the Pastorals are in literary dependence upon the Johannine literature. That, of course, implies that S. Paul could not have written the Epistles. This is

borne out by the Epistles themselves. It is, of course, extremely precarious to judge of authorship by vocabulary. That depends on the subject. This fallacious mode of reasoning has separated the Apocalypse from the Gospel. The subjects are quite diverse, and the same vocabulary would be impossible. But keywords, having a definite connotation, which implies a definite mode of thought, are quite another matter, and it has been shown that these link the Epistles to the Johannine literature in a way which cannot be gainsaid. Still more the evidence of style is one which cannot be mistaken. *Le style c'est l'homme* may be fallacious where a writer has not sufficient individuality to have a style. But in a personality like S. Paul, style is emphatically unmistakable. The style of the Pastorals is radically different from that of the admittedly Pauline Epistles. But it is essentially the same as that of S. John. Moreover, the refrain, *πιστὸς ὁ λόγος*, anticipates the *ἅγιος τὸ ἀρνίον* of the Apocalypse. There is a simplicity and directness in the phrasing which is as unlike S. Paul as can be. The subject is not different from the theme of all his Epistles, except that it is more limited to practical topics.

The new word *par excellence* is *ἐνσέβεια*. This is only one example of the most striking fact about the Pastorals—their very close dependence on Philo. It is the word used by him to describe the characteristic of the Essenes. Christianity reveals the mystery of *ἐνσέβεια*.

Now there is nothing in S. Paul comparable

to this. The mystery which was revealed to him was that the Gentiles were partakers of Grace as well as Jews. S. Paul nowhere refers to the cardinal facts of Christian faith as a mystery. He who was manifested in the flesh was justified in spirit, seen by messengers (angels), preached among the nations, believed on in the world, received up in glory. It is parallel to Col. ii. 2 : the mystery of God, even Christ—the mystery of the faith. To S. Paul Faith is an experience due to the call of God in the Gospel. To S. John and the Pastorals Faith is the recognition of a Truth based on the will to do.

In the former case the Gospel must first be preached and Faith comes by hearing it. In the latter, Faith already exists as a mystery in the mind of those who will to do, but is revealed in Christ. The Faith of S. Paul is itself the moral power energising in man through the Spirit. The Faith of S. John is an intellectual insight which reveals the course of the moral power and gives it its victorious crown. Thus to S. Paul the Law works up to Faith ; but in S. John it is *εὐσέβεια* or natural piety. S. John's doctrine is thus again seen to be a development of S. Paul's, and the Pastorals represent a doctrine no less than a polity which takes Pauline teaching for granted.

ὁς in 1 Tim. iii. 16 = Logos.

The refrain is a summary of Colossians i, and the ὁς is seen in Col. i. 13, 15, 18, 27, 28. In Col. i. 26 the Logos of God (Truth) is described as being " the mystery which was hidden from the ages and from the generations, but now is

manifested to His holy ones, to whom God willed to make known what is the riches of the glory of this mystery among the nations, who is Christ in you, the hope of glory." It is quite impossible to take ἀνελήμφθη in 1 Tim. iii. 16 of the Ascension literally, after preached in the nations and believed on in the world. But we have seen that the Ascension in John is a process, like the Incarnation. No doubt it was meant to suggest it, but it bears the Johannine interpretation, and not the Pauline view of Philip-pians ii. 29—ὑπερύψωσεν. But it is developed from that passage. The full sense, therefore, is that the Logos which was in the beginning and enlightened every man coming into the world was nevertheless manifested in flesh, as it was justified in spirit, actually appeared to the eye of faith of His messengers, and was as a result preached among the nations, and actually believed on in the world, and so was gloriously recovered once more in the Love of the Christian Communion. It is not necessary to show how the Epistle of S. John is plainly referred to in 1 Tim. iv. 1, and the reference to the spirit of error and deceit.

The Church's polity revealed in the Pastorals calls for a more extended notice. In the first place it is necessary to fix the relative position of Clement of Rome and Ignatius with regard to them. It is plain that Ignatius had seen the Epistle of John. The absolute use of the Name (Eph. 3); the last Times (Eph. 11); the Three Mysteries of the cry (Eph. 19) are probably an echo of the Three Witnesses. The

command to love one another is fairly common and goes back to the same source.

There is also evidence that he was acquainted with the Gospel.

The prince of this world (τοῦ αἰῶνος τούτου) is, of course, from S. Paul. At the same time it occurs so frequently in significant contexts as to suggest that the Gospel is in view. The passage in *Philadelph. 7* is a reminiscence of both Gospel and Epistle. "For if any wished to deceive (πλανῆσαι) one according to the flesh, yet the Spirit is not deceived, being from God, for it knoweth not whence it cometh or whither it goeth" (John iii. 8). It is now unnecessary to refer to the use of Logos, which shows a rudimentary acquaintance with the doctrine (*Magn. 8*).

The question now arises, which has precedence—the Pastorals or the Ignatian Epistles? It is quite clear that they refer to the same time, Ignatius probably being arrested as a result of Hadrian's edict. It is also clear that the Epistle to Polycarp is dependent on the Pastorals; so probably all the seven are subsequent.

The letter to the Smyrnæns holds the key to the situation. It begins with a repeated and emphatic assertion of the reality of our Lord's body, the reality of His birth from a virgin, the reality of His suffering and death, the reality of His bodily resurrection; in proof of which is quoted loosely the verse from Luke xxvi. 39, upon which it will be remembered Tertullian comments, and expresses surprise that Marcion allowed flesh and bones to the incarnate Christ,

though he evidently denied them to the risen Lord.

The Smyrnæans are warned against those who hold that the life of Jesus was all semblance. He enabled me, says Ignatius (αὐτοῦ με ἐνδυναμοῦντος), the perfect Man (τοῦ τελείου ἀνθρώπου). He then proceeds: "But certain persons deny Him in ignorance or rather were denied by Him, being advocates of death rather than of the truth, whom neither the prophecies nor the law of Moses, nay, not even the Gospel up to the present, nor our individual sufferings persuaded. For indeed they are of the same mind concerning us. For what does it profit if anyone praises me but blasphemes my Lord, not admitting that He bore flesh? But he that does not say this has denied Him utterly, being but the bearer of a corpse. But their names, being unbelieving, I determined not to write, nay, would that I did not even remember them until they should repent and return to the passion which is our resurrection."

Now these people whom Ignatius will not mention, of the Smyrnæans, where Polycarp was Bishop, are evidently the Marcionites who were abandoning their allegiance to the Bishop. "Let no office puff a man up. For faith and love are everything, and nothing is preferred before them. But mark those who hold a different doctrine (ἐτεροδοξοῦντας) with regard to the Grace of Jesus Christ which came to us, how they are contrary to the mind of God. Love is no concern to them, nor widows, nor orphans, nor the afflicted, nor the prisoner,

nor the hungry nor the thirsty. They abstain from Eucharist and prayer owing to the fact that they do not confess that the Eucharist is the flesh of our Saviour Jesus Christ which suffered for our sins and which the Father raised up by His Goodness."

It is quite evident from the above that those whom he is denouncing held a different view of the "grace" of God. They are stated to have no care for widows and orphans, and to be bereft of charity. This criticism is too sweeping to be taken at its face value. The Christians themselves were similarly accused by the world without. But there is an explanation. The separation of a man from his wife, the discipline of the children, and the concentration of all effort upon their own communion may very well have given the semblance of hardship. The root of the matter is found in the next section. The first cause of the separation of the Marcionites was the doctrine of transubstantiation, which was beginning to be taught. Justin Martyr shows this to have become a recognised belief. The material elements are there, as we have seen, regarded as food of immortality, and this doctrine is by him associated with the Virgin-birth which gave to our Lord's body a supernatural texture and a supernatural virtue.

There were evidently some who had broken away, "for that only is said to be a valid Eucharist which is under the Bishop or one to whom he entrusts it. Wheresoever the Bishop appears, there let the people be, even as wherever Christ Jesus may be, there is the Universal Church.

It is not lawful either to baptise or to hold an agape apart from the Bishop."

Now Marcion diverged from Catholic custom in both Baptism and Eucharist. He is the only one of whom we know at this period that he united both Baptism and the Eucharist. Others may have done. But the reference here would suit his case more clearly than that of any other. Moreover, as we hear that it was with Polycarp that his chief quarrel was, it is still more likely that Marcion and his followers are the people whom Ignatius will not mention. The Epistle of Clement is here an important witness. From it we learn that the Church of Rome was governed by presbyters. The Ignatian Churches were evidently under the control of a Bishop. There was a council of presbyters, and there were deacons. But evidently the paramount authority rested with the Bishop. The presbyters and deacons are his council and his servants. He is obviously supreme with regard to church ritual and services. The elders would seem to have the duty of management and of electing the Bishop, probably from their own number. We may safely say that the Epistle of Clement, though not far removed in time, preceded the Ignatian Epistles. The letter is written in the name of the Church. The references to Scripture are almost entirely from the O.T. and 1 Peter and Hebrews. This is a mark of early date. But this fact gains all its significance from the fact that Ignatius in writing to the Romans does not address his letter to the Bishop, but to the

Church. He himself is the only Bishop mentioned. "God hath vouchsafed that the Bishop from Syria should be found in the West, having summoned him from the East" (Rom. 2). We may assume, therefore, that here the Presbyters were still in supreme authority, even if Clement was the Bishop. Just as Ignatius addresses the Churches in Asia and gives advice to them on different troubles that had arisen, so Clement in the name of the Roman presbyters addresses the Church at Corinth. There is no bishop mentioned by name. But the trouble there is evidently of the same kind—disagreement and division on the question of authority. Clement's position is most reasonable and it can hardly be doubted that his account represents the truth. "The Apostles preached the Gospel to us from the Lord Jesus Christ; Jesus the Christ was sent forth from God. The Christ, therefore, was from God, and the Apostles from Christ. . . . Preaching in lands and cities, they appointed their first-fruits, testing them in spirit, for bishops and deacons of those who should believe." This tallies exactly with what we gather from S. Paul's Epistle to the Philippians, where the holy ones are addressed together with bishops and deacons. There is no mention whatever of elders (*πρεσβύτεροι*) in S. Paul's Epistles apart from the Pastorals. In James and 1 Peter they are mentioned. In the former (iii. 14) they are evidently an official body. In 1 Peter they can only have been at most a semi-official body. We have *πρεσβύτεροι* and *νεώτεροι* together, whereas Peter styles himself

a fellow-elder (συμπρεσβύτερος), v. i, 3, 5, exactly as in 1 John. This suggests that the Jewish Christians perhaps appointed elders in the first place, following the Jewish custom; whereas Paul, on Greek model, appointed bishops and deacons. Clement goes on to quote from Isaiah ix. 17 of the appointment of bishops and deacons, and then to cite the example of Moses, who made provision for the priesthood.

“And our Apostles knew,” he goes on, “through our Lord Jesus Christ that there would be strife about the name of the office of bishop. For this reason, therefore, having received complete foreknowledge, they appointed the aforesaid persons, and in the meantime (μεταξύ) they have given a remnant (ἐπιμονήν) in order that if they should fall asleep, other men may succeed to their ministry after having been approved.”

These men seem to have been the elders, a body of picked men out of whom future ministers might be chosen—the Bishop apparently to administer the services, and the deacons to help. In course of time the elders became an official body or Council who elected the bishops and deacons, as a rule no doubt out of their own number, but evidently not always. So, *To the Magnesians*, 3, Ignatius refers to the youth of the Bishop, and expresses thankfulness that the “holy” presbyters have not taken advantage of his youth. Timothy too is urged not to allow his youth to be despised. The real charge against the Corinthians comes in c. 47: “For the sake of one or two persons

they have made sedition against the presbyters." The most plausible explanation of this is that the one or two persons were bishops. The strife foretold Clement has said was over the name of the Bishop's office. It seems quite clear, therefore, that the trouble here, as in the Churches addressed by Ignatius, was whether the Bishop or the presbyters were to have the upper hand. Clement very cautiously and with consummate tact seems to take the side of the presbyters, speaking in the name of the whole Church of Rome. Ignatius would appear to take the other view. While commending all the office-bearers, there is no doubt that he stresses the supremacy of the Bishop.

Turning now to the Pastorals, we find Timothy in charge of the Church at Ephesus, and Titus of that at Crete. Assuming that S. Paul put them in charge, what was their official position?

From the instructions given to Timothy it is evident that he was the supreme authority, or they would not have been given to him. It is also evident that he had been ratified in his position through prophecy, together with the laying on of hands of the presbytery. The gift (*χαρίσμα*) is distinctly stated to have come to him through prophecy, that is, preaching, and not through the laying on of hands. That is simply an accompaniment. Now it is plain that this must have been his consecration to the episcopal office. That is the highest office mentioned, and Timothy must have occupied that. It follows, therefore, that it was the

presbyters who laid their hands on the Bishop and not S. Paul or any other Bishop. The theory of Apostolic succession is therefore utterly ruled out by this passage.

It is equally evident that the *χαρίσμα τοῦ θεοῦ* of 2 Tim. i. 6 is something different, for this is in Timothy through the laying on of the hands of the Apostle. The faith which dwelt in the grandmother and in the mother the Apostle is convinced dwells in Timothy also. It is quite plain, therefore, that Baptism, or, if we like, Confirmation is the rite referred to here. This was the call of God Himself, in accordance with His eternal purpose and grace. The faith which resided in him brought the *χάρισμα* through the laying on of the hands of the Apostle. But in what respect was Timothy differentiated from the other bishops? He was plainly appointed to this position of superiority and authority by the Apostle, and not by the presbytery.

Now can it be doubted that this is the office which is denoted by the title *ὁ πρεσβύτερος*, the elder of 2 and 3 John? and is it not now obvious what all this strife about the name of the episcopal office meant? The presbytery appointed the bishops and deacons, but the Apostle appointed THE Elder or the Bishop who was over both. When the Apostle died it is plain the question would arise who was to appoint his successor, the presbytery, or the bishops and deacons, or the whole Church. The Catholic Church evidently insisted on popular election, but Marcion on the presbytery;

and Marcion held the position of the Apostle with the title "the Presbyter," and appointed heads of all his churches, and thus became a model for the appointment of a Pope and a presbytery for universal rule—a position which the Roman presbyters were even at this time gaining (Ignatius, *ad Rom.* 1).

Now assuming again that the Pastorals contain substantially accurate history, it is quite plain that there is no room whatever left for the traditional activity of John the Apostle at Ephesus. To suppose that Ignatius could write, and Clement could write to Corinthians, and never once mention the authority of such a figure as John is represented as being in Asia, is out of the question. Nor is it conceivable that the Pastoral Epistles were known either to Clement or Ignatius as the work of S. Paul, or their authority would have been appealed to.

It remains now to show that the doctrines inculcated in the Pastorals show that Marcion was the author. If it be conceded that the Gospel of S. John is a work of imaginative genius, yet based upon history, there will be no *a priori* difficulty in accepting this fact. There is no reason to doubt that there is substantial accuracy in the facts recorded about S. Paul, for they are borne out both in the Acts and in tradition, viz. that he ended his days at Rome, and was there ultimately executed under Nero. But it is as impossible to believe that he wrote the Pastorals and the other Pauline Epistles as it is to believe that Jesus Christ could speak to the Jews as He does in

the Synoptics and also as He does in the Fourth Gospel. The Synoptic Jesus knows nothing of the doctrine which is behind the utterances of the Johannine Christ. Nor does S. Paul of the recognised Pauline Epistles show any sign of the doctrine behind the Pastorals. This has been shown with regard to the Logos doctrine. Nor will it be found that the social economy tallies with them. What is his attitude to women? S. Paul most emphatically traces the sin of the world to Adam. In Adam all die. The Pastorals quite as emphatically put it down to the woman. Adam was the first to be formed—then Eve. And it was not Adam that was deceived, but the woman being enticed fell into transgression, but she shall be saved through child-bearing, if they (that is, the children) remain in faith and love and sanctification with sobriety. Faithful is the Logos (1 Tim. ii. 15).

The interpretation of 1 Tim. v. must now be attempted. The following passage from Philo (*Quod Deus Immut.* § 28, i. 293) has obviously influenced the expression. "Whenever the real priest (ὁ ἱερεὺς ὄντως), conscience (ἐλγος), enters into us, like a purest ray of light, we make known that the designs which lay in our hearts were not pure and our deeds are open to blame and reproach, which we committed through ignorance of what is expedient. All these, therefore, the priested conscience having tainted orders to be got rid of and stripped in order that he may see the abode of the soul pure, and if any diseases have

happened to it, it may be healed. And the woman who meets the prophet in the Book of Kings resembles this. She is a widow (χήρα), not one such as we describe when she is bereft of a husband (ἀνδρὸς ἐρήμη) but in being widowed (χηρεύειν) of the passions which destroy and corrupt the mind, like Thamar in the Book of Moses."

Honour widows, says the writer of the Pastorals—(χήρας τίμα) τὰς ὄντως χήρας—who are real widows. It is plain from this that an ordinary widow who has lost her husband by death is not in question—μεμονωμένη, which is added to describe the real widow, cannot, therefore, be rendered as "bereft by death," but has the sense of separated. She is to be reckoned a widow who is not less than sixty years old—the wife of one husband (ἐνὸς ἀνδρὸς γυνή). This must therefore refer to the past, whether taken in the sense of only one marriage or not. The similar qualification in the case of bishops and deacons, must be understood in the same way. At first sight nothing seems more improbable to one whose knowledge of Marcion has been gained from Irenæus and Tertullian. But the Logos doctrine which is implicit in the Pastorals can hardly be referred to anyone but the writer of the Gospel. That there is change and development is certain. The apparent inconsistencies are due to the rapid development of Marcionites in the direction of Gnosticism. If our interpretation has been correct, Marcion never forbade marriage, and never adopted any Gnostic theories, but simply rebelled

against the verbal inspiration of the O.T. and its influence on the N.T., and against the materialistic doctrine of the Sacraments. The view that the παρακαταθήκη or παραθήκη of 1 Tim. vi. 20 and 2 Tim. i. 12, 14 is the tradition of the faith is quite out of the question. It was the λόγος of God which had been implanted or sown in him by his Baptism. This Logos is a trust or gift, and by cultivating it and awakening it into life it illuminates all teaching and all life. The usage is from Philo (*De Sacrif. Ab. et Caini*, § 15, i. 173-4). "Now it is a good thing that these three measures should, as it were, be mixed and united together in the Soul, in order that she, being convinced that God is the highest power, who has overstepped his powers, and is seen apart from them, and is manifest in them, may receive impressions of his authority and beneficence, and becoming initiated into the perfect mysteries, she may utter the divine mysteries readily to no one, and treasuring them up may guard them (φυλάττη) in unbroken silence. For it has been written, 'to make cakes' because it is necessary that the sacred and mystic Logos concerning the Unbegotten and His powers should be hidden, since it is not the business of everyone to guard the deposit of divine rites (παρακαταθήκην . . . φυλάξαι)."

The above passage associates the phrase with the Logos. It is entrusted by God, and is guarded by the Spirit (2 Tim. i. 14). That this Logos involves the faith is, of course, obvious, but it is rather the Logos which guards the

logos through the Spirit which has been mediated by Him—and the Logos is faithful. There is no other writer in the first half of the second century except Justin Martyr to whom this doctrine could be attributed. "The Spirit expressly says" (1 Tim. iv. 1) is a direct reference to the Epistle of John (iv. 1).

But it will at once be asked, how could Marcion, who certainly made it a condition of Communion and Baptism that husband and wife should be separated, and imposed stringent asceticism, write in this broad-minded way? The answer is, that he had two distinct divisions, as we have seen, in his community: the communicants and what we may call adherents—the Communion and the Synagogue—corresponding to our Communion and public worship. His public worship was open to all, without qualification. It was the place where the logos was preached. The Presbyter—in this case Timothy—presided at the Sacrament. He was the representative of the High Priest of Judaism. He was unmarried and subject to the same stringent rules as the communicants. The public worship and social administration was in the hands of bishops and deacons. The younger element and the deacons, so far from being forbidden to marry, were encouraged to do so, but having brought up their children, husband and wife were separated before being admitted to the Communion. The bishops are regarded as having been the husbands of one wife only, and their children are regarded as grown up, or they could not be described as

πιστά—believers—or as free from charge of profligacy (Tit. i. 7). This twofold classification alone explains the distinction made with regard to widows. The ordinary widow of normal age, who has been widowed by the death of her husband, is looked after by some faithful woman. “If any believing woman has widows, let her make provision for them, and let not the Church be burdened in order that she may make provision for the real widows” (1 Tim. v. 16). The natural duty of the believing child is, of course, to look after her. But real widows have set their hope upon God and remain in the supplications and the prayers night and day. (v. 8). These are admitted to the communicant roll and are dependent on the Church. Younger widows are not to be accepted, as they will probably marry again. The presumption is, therefore, that if real widows, they will not marry again. Witness borne by good works, if she nourished children, if she entertained strangers, if she washed the feet of holy ones. The foot-washing, whatever it may imply, unquestionably connects with the Fourth Gospel.

The recommendation to Timothy no longer to drink water—(1 Tim. v. 23)—is another example of sound common-sense. But it implies that he was an abstainer from wine before, and hence harmonises with Marcionite usage. The endless genealogies no doubt refer to the growing Gnostic speculations, but the numerous references to myths, old wives’ fables, probably indicate those who took the

Old Testament stories literally. Jewish myths, and commandments of men can surely mean nothing else.

The most important objection still remains. It certainly is very plausible to suppose that Marcionites are in view as the opponents of the writer of the Pastorals when he tells Timothy to guard the deposit, turning away from profane babblings and antitheses of Gnosis falsely so called "which some professing have erred concerning the faith" (1 Tim. vi. 20).

But as a matter of fact what is here condemned is not what Marcion taught, but what, as we know from Tertullian, the Marcionites of his day believed. We have seen that Marcion's antitheses were absolutely confined to oppositions between the O.T. and N.T. They were in no sense a *γνώσις*. They were simply what we should call questions of criticism. It was his followers and those of Valentinus and Basilides who developed a *γνώσις*, and set the Creator in antithesis to the Father. Hence this is only another example of Marcion's calling a halt to his own followers, as he does in the Messages to the Churches in the Apocalypse. There is no other writing so downright, so forcible, so uncompromising in its language in the N.T. outside the Pastorals save these messages in the Apocalypse, and parts of 2 Peter and Jude. The conclusion which meets all the facts better than any other is that the Pastorals were issued by Marcion some time later than the Fourth Gospel. They were written to check the growing Gnosticism of

some of his followers. They were based on history, but are not the work of S. Paul. Ignatius does not seem to have known them until he wrote his seventh Epistle to Polycarp, which is obviously indebted to them. They did not form part of his Apostolicon, for the simple reason that they were not written, and his writings were deliberately not included in it, for the reason that he never meant his writings to be limited to them, but by issuing them as he did, he meant to triumph over the Church which had excluded him, which he did, not indeed by destroying it, but by making it acknowledge the truth for which he stood. This he has achieved, while the Church has rejected the false asceticism which adhered to it.

“ Careless seems the great Avenger ; history’s pages but
record
One death-grapple in the darkness ’twixt old systems
and the Word.
Truth for ever on the scaffold, Wrong for ever on the
Throne,
Yet that scaffold sways the future, and behind the dim
unknown,
Standeth God within the shadow, keeping watch above
His own.”

VI

THE GLORY

**The
Energy
of
Hope.**

“HOPE springs eternal in the human breast” is more than poetic fancy. It is literal truth. There where the heart’s beat originates is also the origin of Hope. The two go together. Hope is the breath of life in John’s symbolism—and the proverb, “where there is life there is hope,” is equally true in the converse, “where there is hope there is life.” The slackening muscles of the heart are surely kept beating more regularly by a hopeful nature, and hope supplies the energy for work. But it must be a hope of life in the first instance. We are now faced with the Christian paradox, if energy depends on the hope of life, how can the hope of eternal life supply an adequate motive power? Does a man of sound mind ever voluntarily and deliberately resign his life in this world for the life to come? If, as we are sometimes told, the Christian must be motivated by the hope of the life to come, that he ought to act simply and solely with a view to the life to come, is not the suicide who deliberately puts an end to his life in this world in order to join his friends in the next, the type of a perfect Christian? The

Letters of Ignatius illustrate the point exactly. Is it possible to believe that a sane man really wished to be devoured by wild beasts in hope of eternal life? Does any soldier going to the war really wish that he will be shot down?

The idea is preposterous; and no wonder Lucian made sport of such voluntary martyrdom. The fact is that both the martyr and the soldier go through their fiery ordeal as a matter of irresistible duty. But there is not one of them who does not hope that by some means or another they will be saved in this life.

As Torquatus says in the *De Finibus*, the Soldier, of course, hopes to return home to his wife and family, with all the glory of his warfare upon him. The martyr hopes to win the day, to conquer for the Truth even to the last. That is not to say that a man may not arrive at the end of his life so over-weighted with trouble and disappointment that he is genuinely and quite reasonably anxious to leave this world. But that is another matter. Life has become for him, in his sober estimate, not worth living, and if he lives on it is a kind of martyrdom to custom or to regard for his friends. But these are purely negative cases. It remains true that no man ever yet clearly and deliberately thought of the future life as apart from this life, and wished to leave the latter for the former of his own free and unfettered choice, unless insane, or driven by circumstances. Therefore the hope of eternal life cannot and does not mean the hope of a life in sovereign independence of the present life, but can only mean the hope of

the perfection of this life. So the Seer sees the Heavenly Jerusalem descending from heaven to earth. The Jesus of the Synoptics unquestionably leaves this world with regret. "My God, My God, why hast Thou forsaken Me?" But the Logos of S. John plainly says, I lay down my life that I may take it again. That is not a human utterance except under the stress of compulsion of duty or circumstance. Hence Gray quite rightly asks :

" For who, to dumb Forgetfulness a prey,
This pleasing, anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind ? "

A rational self-denial, therefore, always has in view a better world here. Yet the Sermon on the Mount places the reward for virtue in the future life. This can only be justified to reason on the assumption that it means that self-denial has, as its reward, a greater perfection of life. On the other hand, this clear vision of a perfected life is the only justification of hoping for a more perfect life here ; hence the hope of eternal life, in the sense of including the present life as developing to perfection is the real spring of all energy for reform and progress. But reason does not and cannot justify the hope of a perfected life here. Experience is dead against it. Therefore the hope of a life hereafter is rendered necessary for any belief in progress. Hence Marcion's first class of Christians, his communicants, who abjured the world and all its pleasure, are justified rationally with a view

to a more perfect world. But can it be said to be the highest life? Can a life of renunciation like this bear the impress or produce the effect of anything but failure? Does it ever produce the great revelations, the great reforms, which move the world, and give it glimpses which may make it less forlorn? This can hardly be maintained. Such lives are very beautiful. They unquestionably help to uplift the world. The life of S. Francis of Assisi, for example, is an inspiration. But they fail to impress the world at large, for the very reason that the world at large cannot possibly follow them, and, if it did, it would cease to be. It cannot produce the highest results because it is a life against nature. It places the highest virtue on negations. If it be replied that the negations are only of the senses, but the positive values are spiritual, it must be contended that the distinction breaks down. The man who does not possess sixpence cannot give sixpence away. He may get it from the "society," but that is not the same. He does not know what real giving is, if he does not possess anything. Nor does it improve the argument to say that he can save souls; he cannot save souls without imparting some gift, and the fact remains that he is used as a mere automaton. But this becomes clearer when we consider our last section—the work of Love. Hope, then, is that vision of a more perfect world in which the individual will share, which gives incentive and rational direction to his energy.

VII

THE PAROUSIA

The Work of Love.

WHAT is Love? Ask him who loves, says Shelley. I know of one work, and one only, says Lessing, which Love itself wrote—*Romeo and Juliet*. The greatest idealist and the greatest critic of all literature finds only one answer—Love is love. He only knows what it is who feels it. He only knows God who feels His love. Yet some kind of definition must be attempted. Love is a Power. There is no doubt about that. It is the greatest Power in the world, for the simple reason that it achieves everything without force. The same may, of course, be said of Faith and Hope. They are both powers of the same kind. But they are summed up in Love, because Love is the Power which makes complete. Hence the aptness of the term “pleroma” applied to it. There is nothing really complete in this world. Everything is fragmentary, but love makes it complete in thought and tends to make it complete in the realm of sense. It finds its origin deep down in the animal creation, as the moving power which acts as sex in propagating species and forming families. It is the deepest and strongest instinct in human nature. To endeavour,

therefore, to maintain that love at its greatest and deepest must be apart from sex is bound to meet with failure. It is the one fallacy which undermines the whole system of Marcion, that he ignores and depreciates sexual love. It is a fallacy which has tainted the ethics of the Church ever since—the Church which has adopted all the noble features of Marcionism, including now the higher criticism at long last, except the noblest feature of all, the courage to carry out to the bitter end its convictions.

There is, of course, no disputing that a merely sexual connection is of quite a temporary and fleeting nature. But experience shows conclusively that the love of a man for a woman is the most powerful manifestation that love has. The man who says he can love a fellow-man with the ardour, the intensity and the consummate devotion with which he can love a woman is a liar. That is the simple fact. In Marcion's judgment the sexual element detracted from and did not enhance the value of the love. He followed his theory out logically, and maintained that a real Christian could not marry.

Such a conclusion, however, cannot possibly be admitted, for it is diametrically opposed both to reason and experience. The fallacy accounts for the failure of his system. Yet, of course, ostensibly Marcion has right on his side. The Christian is supposed to take Jesus Christ as his model. He abstained from marriage, therefore His followers, those who follow the Lamb whithersoever He goes, naturally abstain too.

Plainly this question of the imitation of Jesus Christ is by no means limited to marriage. But we will take it as representing the general question. Now in the first place it must be said that we have no very certain grounds for saying that Jesus Christ was not married. To draw conclusions of this kind when there is only the very fragmentary record that we possess of His life is extremely precarious. If the imitation of His life was required in such detail it would be necessary to have very much more detailed records than we possess. But admitting that He probably was not, is there the remotest suggestion that He ever taught that there was any virtue in not being married? If the saying in which He compares Himself with John the Baptist can be accepted as genuine, the opposite would appear to be the case. The Son of Man came eating and drinking, and they say, Behold a gluttonous man and a wine-bibber. This certainly does not look as if Jesus adopted any kind of ascetic habits on principle, still less taught them. On the other hand, it is quite plain that Jesus attached no eternal significance to marriage. In reply to the question of the Sadducees He plainly intimated that it was simply a convention of this life, necessary, no doubt, as He had shown before, but not involving eternal relationship, and Marcion had good ground, as we have already seen, for his action and his doctrine both in the Gospels and S. Paul. But this does not touch the real question, Is the love of a man for a woman necessarily of an inferior nature to his love of a man? The

latter is said and implied by Marcion to be the "divine" kind of love—the love of Christ. But this cannot be sustained. "Greater love hath no man than this, that a man lay down his life for his friend." A divine love, if it means anything, is the capacity to suffer even death itself for the sake of the truth. But where does a man learn such a love as that? Does he learn it by loving his fellow-men? He does not do so. He learns a love like that by loving a woman. A man does not and will not lay down his life for another man unless there is some strong compelling duty in the matter. But it is almost a commonplace for him to lay down his life for a woman. The question is, Where is such devotion learnt? All the attempts to show that "sexual" love is inferior fail before the facts of life. S. Paul's argument that the man who is married considers what pleases his wife and not what pleases the Lord, breaks down. Many husbands consider what pleases themselves. But ignoring them we still find that as a rule it is the married who learn a larger charity. The mere fact of learning to please someone else and not ourself is an education in pleasing the Lord. At any rate it is Nature's way of teaching self-sacrifice. Now Marcion did not deny this. He had his second division in which presumably Christians were being trained. But he insisted that the highest love is apart from sex altogether. That is a point on which all Nature and all History are against him. Is Religion in his favour? Is there a point where Religion absolutely displaces Nature? It is a contra-

diction in terms, for Nature is made better by no mean, but Nature makes that mean. But Nature and Religion displace the world, and enable a man even to leave this world.

Has our definition then failed? How can love make a man's life more complete by making him leave this world? The answer is that if a man cannot make his life complete in this world, if circumstances are such that he conceives to himself that completion has become impossible, if his last hope of making perfect his imperfect life is shattered, love will lead him to try the next. Is not this what Jesus Christ did? And is not this why the faith in Him and His absolute Sacrifice renders perfect the shattered life and palsied will, and reveals a new life here instead of the suicide's grave?

“Serene will be our days and bright,
And happy will our nature be,
When Love is an unerring light,
And Joy its own security.”

ἡ πίστις σου σέσωκέν σε.

VIII

THE EPILOGUE

WHEN Gibbon enumerated the consolations of hope in old age as limited to "the tenderness of parents, who commence a new life in their children; the faith of enthusiasts, who sing hallelujahs above the clouds; and the vanity of authors, who presume the immortality of their name and writings," he (quite naturally) forgot those who sing hallelujahs on earth. Yet undoubtedly there are such. And is it not well that there are? that apart from all other hopes, or because of them, their gratitude for Life should find vent in a perpetual eucharist? that there are those who find pleasure not only in bodily exercise, nor only in intellectual converse, but also in that exercise in natural piety or godliness which we call Worship? that all Art and Science should find a meeting-point in Religion, and all Life should find a common expression in Worship? That the world would be a better place if such an universal worship were an accomplished fact is a proposition which no one can deny; and, what is more, it is a feasible proposition. May we not say that it is the food of immortality in that it keeps open a way to God and Eternal Life?

(i) The following List of Subjects may be useful:

Antichrist: pp. 72-5; 116-17.

Apostolic Succession: 88; 131.

Baptism : 76.

The rebirth into the fellowship of the Church.

Christ, 101.

The perfection of humanity.

Confirmation : 131.

The conscious entrance into the Communion of God.

Conscience : 4 ; 87.

The sense of a superior power.

Devil : 63 ; 81-4.

Hate, the embodiment of evil tendencies in the world.

Faith : 1-4 ; 71-6 ; 98 ; 105 ; 122.

The soul's instinctive trust in goodness.

Fear : 3-4 ; 99-100.

The consciousness of the loss of Hope.

Hope : 76-80 ; 140-43.

The vision of a more perfect world in which the individual will share.

Logos : 15 ; 23-5 ; 52 ; 75 ; 90.

Love—the Power which makes perfect or complete.

Miracle : 91.

An act of God incomprehensible by human reason.

Morality : 105.

The recognition of a standard of life.

Paraclete : 51-4

Parousia : 77.

Prayer : 110.

The conscious effort to bring the human will into harmony with the divine.

Religion : 43.

Morality raised to infinity.

Sin: 4; 44; 48-51; 65; 110.

The consciousness of the loss of love, or separation from God.

Virgin-birth: 91-2.

A question of Fact, not of Creed, to be determined by evidence and reason.

The relation between the Epistle of Clement, the Ignatian Epistles, and the Pastorals is discussed (pp. 120-39).

(ii) Textual Notes.

The Alexandrine MS. (A) is the determining factor in the text of S. John—Epistle, Gospel, and Apocalypse (p. 41).

I John i.	4:	ὑμῶν	.	.	.	p.	41
	7:	Ἰησοῦ Χριστοῦ	.	.	.		47
ii.	18:	ὁ ἀντίχριστος	.	.	.		72
	20:	πάντα	.	.	.		74
iv.	6:	.	.	.	.		94
	16:	πιστεύομεν	.	.	.		98
v.	2:	.	.	.	.		103
	6:	.	.	.	.		106
2 John	3:	.	.	.	.		115
3 John	14:	ἀδελφοί	.	.	.		120

salaries *should be* palaces (*Christian Colours*), p. 128.

view *should be* ken (*Christian Colours*), p. 144.

(iii) The following Greek words are characteristic:

ἀγάπη	.	.	.	.	p.	6; 9
ἀδελφός	.	.	.	.		59
ἀλαζονεία	.	.	.	.		8; 68-9
ἀρχή	.	.	.	.		37; 63
βίος	.	.	.	.		66-69

γινώσκω . . .	54
γνώσις . . .	138
εἶδωλον . . .	III
ἔλεγχος . . .	51; 133
ἐλπίς . . .	9
ἐντολή . . .	54
ἐπιθυμία . . .	8; 66-8
ἔρως . . .	6; 68
εὐσέβεια . . .	5; 17; 121
θέλημα . . .	70
ἰλασμός . . .	53; 56
κοινωνία . . .	40; 51
κοσμός . . .	65
κρίσις . . .	73
μένω . . .	54
μεταβαίνω . . .	84
πάθος . . .	68
παλιγγενεσία . . .	57; 82
παράγω . . .	58; 70
πλάνος . . .	6
σκάνδαλον . . .	59
συναγωγή . . .	9
τεκνία . . .	52-3; 60-2
τηρέω . . .	55; 102-3
φιλανθρωπία . . .	5; 40
χρῖσμα . . .	73-5
ψεύστης . . .	75
ψηλαφάω . . .	38-9

Many other subjects and words might be included, but as it has been the writer's aim to make his exposition a connected whole, and has fully divided it into sections, he has chosen here only a few points of special interest.

100 m

From our Latest List

THE CHRISTIAN COLOURS

AN INTRODUCTION TO THE WRITINGS OF S. JOHN

By the Rev. E. WALDER, M.A.

Crown 8vo. 5s. net

LIFE, MIND AND SPIRIT

By C. LLOYD MORGAN, D.Sc., LL.D., F.R.S.

Gifford Lectures, Second Series

15s. net

NOTES ON SPIRITUAL HEALING

By HERBERT HENSLEY HENSON, D.D.

Lord Bishop of Durham

6s. net

THE MESSAGE OF THE FOURTH GOSPEL

By LEWIS A. MUIRHEAD

Volume 46 of "*The Crown Theological Library.*"

6s. net

GOD'S HOLY PROPHETS AS TOLD TO THE CHILDREN

By GERTRUDE HOLLIS

With a Preface by PETER GREEN, M.A.

Canon of Manchester and Chaplain to H.M. The King

Cheap Edition. 3s. 6d. net

WILLIAMS AND NORGATE LIMITED